A contemplation of Myste-

ries : contayning the rare effectes and sig-

nifications of certayne Comets, and a briefe

reherſall of ſundrie Hyſtoricall examples, as well diuine,

as prophane, verie fruitfull to be reade in this our age: with

matter delectable both for the Sayler, and Huſband-

man, yea and all traueylers by Sea and lande, in

knowing aforehande, howe daungerous a

tempeſt will ſucceede, by the ſight of

the clowd cõming ouer the head,

and other matters fruitful to

be read, as ſhal appere in

the Table next after

the Preface.

Gathered and engliſhed,

by Thomas Hyll.

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Vireſcit vulnere veritas.

BRITISH MUSEUM

To his ſinguler friend mayſter Henrie Fynche Marchant, Thomas Hyll wiſheth health and felicitie.

IF among friendes, there needes great and ample giftes, then will not my pouertie furniſhe your expectation. Large giftes I haue none, the greateſt I am able to ſhewe, is good will, the which is gift great ynough, among right friendes. Therefore foraſmuch as I haue alwayes counted you, as one of my deareſt friendes, and you likewiſe haue accepted mee among your friendly fraternitie (I thanke you therefore) I truſt this my remembraunce, ſhall be a ſufficient token and pledge of my good will. It is not long ſince I for want of better furniture, offred you the like token, the which was of you ſo gently receyued, as I am not able to tell well, whether I were more ſorie I had no better gift to gratifie you withall, or wheather I more marueyled at your curteſie (in ſo well eſteeming) ſo ſmall a thing, If I had had better at that tyme, better would I haue beſtowed, as nowe I would alſo, but as you receyued that ſimple and rude thing then in good part, at my handes, ſo I againe, truſt you will doe nowe no leſſe, at thys time, renuing that friendſhip, which vnequally of perſon, had almoſt ſeperated and loſed, in ſo doing, I can but wiſhe you well, the which prayer as I am bounde I will alwayes beſtow vpon you. Thus in few wordes I ende, committing you to God, who graunt you long health, and proſperitie in this life.

Yours moſt bounden
Thomas Hill.

The Preface to the gentle Reader.

I Thought it good (gentle Reader) to admoniſhe thee in two or three lynes, what mine intent & meaning is, in renuing againe of this little Treatiſe: for although an indifferent reader may iudge therof, yet all mens natures not being a like to auoyde the cauils of buſie heades, and the byting ſpeaches of Zoylus broode, I am aduiſed to interpret mine owne meaning: My purpoſe according to my duetie is to doe good, nature bindeth, my countrie chalengeth, & euery good man according to his talent & power ought to fulfil the ſame. God threteneth the deuine to ſuch as will heare, cryeth repentaunce: to ſuch as can not away wyth that kinde of ſpeache, but deſireth ſweeter and more delectable geare, the Player with his ſtage matters, by an other kinde of more pleaſant meanes admoniſheth, and by a plaine demonſtration putteth euery man in minde of his vocation. I profeſsing no diuinitie, nor yet acquainted with playing inuention, haue by an other meanes (if it were poſsible) put thee in remembraunce of thy duetie to Godward: we ſee Gods mercifulneſſe, hee ſeldome puniſheth but ſendeth before his meſſengers, tokens and wonders to forewarne vs, if we were not dulheades, we might perceyue the ſame, but if we had grace, we woulde indeuour our ſelues to amendment.

Before God deſtroyed his owne Citie Ieruſalem, he cauſed to appeare in the element wonderfull and terrible viſions. Before the imperiall ſeate of Conſtantine was tranſlated, ſignes and tokens were ſeene in the ayre. God (as wee maye reade in Cronicles) ſeldome or neuer made alterations in kingdomes, but he before ſent in Ambaſſage, his threatning Creatures. To ſeeke for olde and forraine examples we neede not, ſeeing we haue ynough of late dayes at home, freſhe in our memories, as firſt he by burning his owne houſe, brought a preſent terrour into the mindes of many, and forced them to call on his name, and generally foreſhewed, that as he ſpared not that place, wherein his name was dayly called on, no more would he ſpare the people, that deſpiſed his lawes and ordinaunces (and ſoone after) it came ſo to paſſe, for when the warning woould not be taken, he puniſhed more ſeuerely: hee ſent a great mortalitie, and ſweeped or tooke away a great number.

God is iuſt and mercifull, for iuſt he is in puniſhing, and mercifull in forgiuing. The continual bearing of monſters, the troubleſom

ſome Elements, theſe laſt two Summers, the vnſeaſonable weather: and laſt of all, the late ſtraunge and wonderfull inundations, doe threaten Gods iuſtice, in puniſhing the offenders, and his clemencie and mercie, by fauouring vs ſo gently. God notwithſtanding, that he threatned Niniuie, by the mouth of his Prophete, yet did hee mercifully forgiue them, vpon their repentance. God poure out hys ſpirite vpon vs, and giue vs his grace to acknowledge and bewaile our offences, ſo ſhall we be ſpared with Niniuie, and the Lorde will turne away all his threatnings, into forgiueneſſe. It is high time we repent: God threatneth, we are in daunger, compaſſed on euery ſide, all things are readie, nothing wanteth but Gods permiſsion.

I haue bene ſomewhat longer (gentle Reader) than at the beginning I promiſed or purpoſed: yet take this (for breuitie ſake) but for an enteraunce, of a great deale more, that might aptly be here vttered: the reſt vntouched, I commit to thy iudgement and vnderſtanding. Thus reſting, I craue none other than your friendly report, in furthering this Treatiſe.

Vale feliciter.

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FINIS.

¶ A briefe Catologue of rare wonders, and fearefull sightes, seene aswell on earth, as in the element.

The sundrie definitions, effects, and significations of Comets.

A Comet, after the opinion of Albertus, is an earthlye grosse vapour, whose partes much gather to it, ascending from the lowest parte of heat, vnto the vpper part of the same: where, ỹ fire that toucheth the holownesse, there shed forth and burning, so that it often sheweth long, & sheddeth out.

2. A Comet is a hote and drie matter, fatte, viscous, and earthly, whose partes be thicke, drawne vp by vertue of the celestiall bodies, vnto the vpper regiõ of the aire, where through the neareneſſe of the fire, and might of the substaunce set on fire, and caried circularely with the motion of the vpper region of the aire, which drawne by that motion, is so caried about.

3. A Comet, after the opinion of Leopoldus, is an earthly vapour, hauing grosse partes mightily thickning togither, ascending by vertue of starres, vnto the vpper parte of heate, where being kindled, and caried circularely with the aire: signifieth the alteration of kingdomes, and other great matters in this worlde.

4. A Comet is an earthly exhalation, hote and drie, fatte and clammie, with the partes thicke gathered, by vertue of the starres, and drawne from the bowels of the earth by little and little, and particularye vnto the vpper region of the aire, where, nighest the fire, through the disposition and multitude of the matter is dilated, & being kindled burneth, & with a long traict behode forth, is circularly moued, after the condition and maner of a starre, vnder which, it is gathered, or vnder the circulare motion of the vpper region of the aire.

The explication or plaine declaration of the definition.

This larger definition and description, contayneth the causes and maner of the increasing of the Comet, and the same sufficient

ficient clearly: for it must nedes insue, that the substaunce of a Comet, to be an earthly and viscous exhalatiō, or otherwise it would soone be wasted, of the burning colour: and the space of time is most short, in which a Comet is séene, as not continuing aboue seuen dayes: yet a Comet appeareth, and is séene manye tymes for. 40. dayes togither, or somewhat longer, vntill all the substance of it in the burning, be in the end consumed, being also drawne with this circulare motion most swift. Although Plinie witnesseth, that Comets haue béene séene, which were as immoueable in the place.

Of the continuance, and motions of Comets.

CArdanus writeth, that the longest time of them (except by miracle) doth scarcely exceede six moneths, so that (for the most part) the substance of a Comet, is spent by the thirtie day, or sooner: but neuer ending before the seuenth day. The motion of a Comet, is thrée maner of wayes: the one from the East, into the West: the seconde from the West, into the East: and the thirde doubts, as from the West into the

South, or from the North into the West: the exceeding greatnesse, and most speedie increase of them is marueylous, in that appearing at the first, but a foote brode, doe after a fewe dayes, occupie a fourth part of the Zodiacke.

The place where a Comet often ingendreth.

A Comet (after the minde of Cardanus) is oftner engendred in the North, and especially (in that part of heauen) named the Milkie way, from the Tropickes without: yet are they gathered and caused, sometimes vnder the Equinoctiall, & somtimes nighe the Winter Tropicke, and elsewhere: but oftner (as I haue sayde) about the North, in which part I obserued (sayth Cardanus) three Comets in three seuerall yeres. In the night, after the Euening, are Comets apparantly seene: yet not the like in the day, except by a mightie meanes and occasion. It is manifest, that many Comets may be seene togither: as in the age of Carolus Martellus, in the moneth of Ianuarie, were two Comets seene within fourteene dayes togither, of which the one went

went before the Sunne, and the other followed him, with the tayles hanging and stretched toward the North; and this happned in the yeare of mans redemption, seuen hundred twentie and fiue. Two other Comets appeared togither, in the yeare of mannes health, 1337. which was a short time, in that as companions they ended togither after two monthes complete. And to the learned it is well knowne, that if they happen with an Eclips, then though the vertues doubled, they produce much more, and daungers long continuing.

How some interprete the motion of Comets.

THere be some (saith Cardanus) which thus iudge of Comets; that if they bende toward the South, such signifie raine to insue: if into the North, then drought to follow, if into the East, then the pestilence, and other mightie daungers: if into the West, then the best of a happie yeare, and temperate. And the like Porphirius (that worthie Philosopher) wrote, but as I suppose deceyued in this, seeing a Comet proceeding against the order of the signes, doth

signifie the mutation of lawes: for ẏ cause, the Comet which tendeth from the East into the West, signifieth the alteration of lawes, in that it is caried agaynst the order of the signes: so that when it may signifie the same alone, it happeneth that a temperate yeare followeth, yet doth it not signifie the temperament of the yeare. The kinds and sundrie formes of Comets, maye you learne in my boke of the Myrrhour of time, with other profitable matters.

The ende, effect, and significations of Comets.

The ende of Cometes, is to prepare drougth, the Pestilence, hunger, battels, the alteration of kingdomes, and common ideales, and the traditions of men. Also windes, earthquakes, dearth, landfloods, and great heate to follow. The sayde Comets portende, both many other harmes, and that mighrie to men.

2 A Comet is the note of a great drougth in that a meane heate cannot resolue such a matter out of the earth, and drawe the same vp.

3 The second effect of a Comet is barrennesse

rennesse of the earth, hunger, and the dearth of vittayles, in that the earth is caused barren through much drougth, and lack of moysture, for drougth is as the stepmother vnto all fruites, and corne of the earth: but moysture is the apt mother vnto all fruites, and crescent things on the earth. So that such a mightie heat doth exceedingly drie vp the earth, and consumeth the moysture in plantes, and trees, through which, they decay, and beare no yeelde, nor store of fruite. Or thus.

A Comet doth cause barrennesse of the earth, in that vnto a Comet, a great and much exhalation is required, by whose eleuation from the earth, the fatnesse of the earth is so drawne vp, which thus eleuated, the earth after becommeth barren of yeeld, and the moysture with which the earth ought to be battened, is then through the ouermuch drougth vtterly deprived. For whiche cause, a Comet is the fore note of hunger, and dearth in the same Realme: which it specially beholdeth or stretcheth the tayle towardes, and from whence it gathered and tooke his substance.

4 Comets doe portend the murraine of

beastes, in that the ayre ensuing is infected and euill disposed, through the hote, grosse, and clowdy exhalations: which when beasts drawe thereof, are then intoxicated and infected, and so die. Also for that the time then is exceeding hote, and the radicall moysture is on such wise drawne vp by the hote aire, from the bodies of men and beastes, in whō the naturall moysture is placed, as in the proper seate: of the same beastes, and other liuing creatures die: for which cause, it is the minde and counsell of the learned Physitions: to vse in the same time, moyst and colde meates, whereby the radicall moysture may so be increased and preserued.

5 Comets mooue battels and seditions, and alter Emperies, and kingdomes: for that in the time of a Comet, are many exhalations in the ayre, hote & drie, which doe drie men, and kindle heat in them, by which they are lightly prouoked to yre: after which yre ensueth variance, next of the same followeth battell, and after battell succeedeth the translation or alteration of gouernements, when as the Emperie ensueth the conquerour.

6 Comets do portend the death of prin-

ces,

ces, kings, gouernors, & other Magistrates of a cõmon weale: in that these leade a more daintie life, and feede on finer meates continuallye, through which they sooner be infected. The death besides of princes, and heade gouernors, through the difference of many, is of worthier report and fame, and for y cause more obserued. To these I adde, that the Choloricke persons are then vehementer mooued, through which, the perturbations or troubles of mind ensue, that procure seditions and battels, after which procede oftentimes the slaughter of many, and death of princes: for that these many tymes be present in battailes, and are lightly prouoked to yre, by which the battell ensueth the fiercer: and on such wise, many come to their death. Macrobius left in writing, that the death of Constantine, was indicated by a Bulhie starre, of an exceeding bignesse, that appeared in the yeare after Christes birth 304.

Sundrie examples of Comets.

That singuler Philosopher Augustinus Niphus writeth, that after the appearing of a Comet, in the yeare 1506. there followed

followed within two yeares, such a mightie
drought in Lumbardie, that from January
vnto the moneth of Nouember, there fell no
raine at all, in that Countrie.

In the yeare of our Lorde, 1165. appea
red a mightie Comet or blasing starre i
Scotland, reaching & burning out with two
most long beames or tayles: after which
(within.xiij. dayes) Malcolmus the fourt
king by name of the Scottes, dyed a may
den, as the Chronicle reporteth.

In the yeare of our Lorde, 1214. in th
moneth of March, appeared two fearefu
Comets in Scotland, the one going befo
the Sunne, and the other following him
after which (the same yeare) when as th
most happie and good king William ha
reigned. 49. yeares, he then dyed an ol
man.

In the yeare, 1268. there appeared
Comet of a maruellous bignesse about
nouelkede, which was seene for many
dayes togither in Scotlande. And in t
yeare of our Lorde. 1271. after: and in
xv. day of Januarie, there arose such a cru
winde, and mightie tempest withall, a
bayle stones of such a bignesse, that throu

the same many houses in Scotlande were throwne down, & burned with fire, through the windes which kindled after the same, that they there kept in their houses, for the vse of fire: that the whole Country in a maner, was wasted by the fire.

In the yeare of our Lord. 1538, and in the eighteene day of Januarie: there appeared a Comet after the setting of the Sunne, which was placed in the signe Pisces, and the tayle loking or stretching towarde the East, after which, died immediately the Duke of Saxonie.

In the yeare of our Lorde. 1539. and the sixt daye of the moneth of Maye, appeared a Comet in the signe Taurus, not farre from the head of the Dragon, which indured burning, for three weekes in a maner: after which died Isabell of Portugall, the wife of Charles the fift Emperor, in the trauaile of childe.

In that yeare died George Duke of Saxonie, of an olde and crude rupture: before whose death, as some write, there appeared three Comets, after the appearaunce of which, died the Duke of Cleaue, the bishop of Trident, and diuers other noble persons

and

and Capitaines.

In the yeare. 1540. began a great coniunction of Saturne and Mars, which happened in Cancer: after which followed a marueilous drought, aboue many sommers before, so that hay, corne, and all kinde of pulses, became very scarce.

And this drought folowed rather (as some write) after the apperaunce of a Comet the same yeare, and great Eclips of the Sunne which happened the seuenth day of Aprill, whose beginning was before the Sunne rising, and endured in this Eclips fiue whole houres, after the Sunne was risen: vppon which followed at Prage (a noble Citie in the kingdome of Boheme) that the Castell with the Cathedrall Church, were burned with fire: and many fearefull fiers happned often, in sundrie places, as the same had bene by a diuine punishment from heauen. And a Commotion happned the same yeare, among the Citizens of Gaunt, which Charles the fift Emperour stayed by his wisedome.

Many examples more of Comets, might here be vttered, which for breuitie in so smal a treatise omitted, and the rather, for that I haue

haue at large written of them, and other weightie matters right necessarye, in my booke to come forth, named the Mirrour of tyme.

Other prodigious tokens.

IN the yeare .1542. were many straunge children, and monstruous beastes seene: and in that yeare it rayned bloud at Saxsenburge in Germanie. And in Phriseland that yeare, arose a certaine Prophet, named George Dauid, declaring himselfe to bee Gods nere kinsman, and one that coulde counterfaite the speach of beasts, and birds, affirming also heauen to be empty, and many other blasphemies he vttered besides.

In the yeare of our Lorde 1545. and in the seuenth day of August, about .vj. of the clock in the morning, happened such a fearfull tempest at Machlin, as the like was neuer heard of: for a mightie thunder came, which shooke the earth, in such maner, that the people of that Citie, thought Domes day at hande, or ruine of the Citie present: In that after the same was heard, a horrible cracke in the cloudes, and a darcke lightning, very fore stinking of Brimstone, hap-

ned

ned, which so feared them, that none knew
what to thinke or doe, nor what succeeded o
the same (saue onely such, which the tempes
had striken) vntill the brute and noyse ra
in the Citie, that the lightning had smitte
the Sandgate, in which lay aboue. viij. hun
dreth Barrelles of Gunpowder, whose so
daine bursting forth, caused such a mighti
confusion in the Citie, that no man eue
sawe the like destruction in that Countrie
for the Sandgate was blowne vp, at th
turning of a hande, into very small partes
and not onely the foundation of the same
rent, but the stones of the walles fast by, lik
wise blowne vp, and scattered abrode: ye
the pittes, & welles with water there abou
through the mightie heate of the powder
on fire, were sodenly dryed vp. And on th
next morrow folowing, vewing the harm
about the Citie, there were found about t
compasse of the scattering of the Tower,
dead bodyes, vnto the number of three hu
dred: and halfe a hundred grieuously wou
ded. Besides these, a womā minding at th
instaunt, to shut the leafe wyndowes of
Hall or Parlour, for the great feare of
tempest, had hir head pittifully smitten

And in a certaine Inne, were at that time, a certaine companye playing at Cardes, which altogether were founde stricken in peeces, and all the other parsons of the houle pytifully dead, except the good wyfe, which went at that instaunt, to drawe drinke for them, in a deepe seller, who by that meanes was preserued. And many other grieuous sightes happened in that fearefull tempest. To conclude, the Citie was marueilously spoyled throwout, and no Church in that Citie, but grieuously shaken with this tempest, yea whole streetes subuerted.

In the yeare of our Lorde. 1547. at Hesuetia in Germany, were seene in the ayre, two hostes of men of warre, and two mighty Lyons grieuously and terribly fighting togither so long, vntill it seemed that the one byt of the others head quite, And in ỳ twelfe day of Aprill, the Sunne appeared at after noone, for thrée dayes togyther, lyke a fyrie Globe, in such manner, that the Starres were then seene: after which, folowed a grieuous battle, betweene Charles the fift Emperour, and the Duke of Saxonie, betweene Mulberge, and Wytteberge: at the ende of which battell, Iohn Frederick

Elector,

And

Electour, became prisoner vnto the Emperour.

At that tyme also was seene in another place, in a cleare day, a whyte Crosse, with a rodde by it, in the skie.

In the yeare of our Lorde. 1548. and in the tenth day of Februarie, was seene in Saxonie (a countrie of Germanie) a fyre from heauen, that fell on certaine cities.

Also two Hostes of men of warre, were seene in Saxonie in the ayre, running and skirmishing togyther, and dyuers other straunge sightes besides, were seene in the ayre, in that yeare.

In the yeare of our Lorde. 1551. and in the. xiij. day of January, arose a mightie tempest in sundry places of Germanie, with many showers of rayne, lightnings, and thunders, in so much that the men of that countrie, thought Donies day at hande, yea to be present.

And in the. xxviij. daye of January, at Lysebone, in the chiefe citie of Portugall, appeared a bloudie rodde, and sundrie fearefull fyres seene in the aire, and rayned there bloud, after which followed such a fearefull earthquake, that about two hundred houses

were

were grieuously shaken & throwne downe, through the fall of which, about a thousand persons were lamentably slayne.

And in the.xxj.day of March, at Magdeburge in Germanie, about seauen of the clocke in the morning, were seauen Raynebowes, and three Sunnes seene: and in the euening (the same day) three Mones, of which the first, and perfiter Mone, was seene towardes the citie of Magdeburge: but the second as bloudie, towardes Pago Desdorf: and the thirde shyned bloudie, towardes the newe citie (so named) in Germanie.

And in the.xxj.day of Aprill, appeared agayne at Magdeburge, three Sunnes, and three Rainebowes: after which, by the commaundement of Charles the fift Emperor, was this citie besieged, by the Duke of Saxonie, and Albert of Brandenburge, for fiftene Moneths: and at the length a peace concluded, by wicked conditions. For after the peace stablished, certayne of the gouernours and Capitaines drewe togither a battle against Charles Emperour, vpon that tytle, for the defence of the Germayne libertie.

In the yeare of our Lorde.1553. was heard a wofull crye, saying woe, woe, twise togither: there was heard also the sounde of Belles, and the noyse of Trumpets: and the same tyme there happened at Duringia, that the trées, & herbes, sweate bloud, and fearefull noyses heard besides, sundrie nightes: after which Mauricius Duke of Saxonie, fought in battle with Albert of Brandenburge, at which season Mauricius smitten with the pellet of a Gunne, dyed the thirde day after the battle.

In the yere of our Lord.1554. and in the first day of Februarie, in the Citie of Cathalane in Fraunce, and after the great goodly shewe and muster of souldiours, by the commaundement of the French king: there appeared a maruellous sight, about the Mone, like vnto a great fyre, arysing from the East part, and stretching, or declyning toward the west: and the Mone shewed like to a most great fyrebrande: and this fyre in the ayre, burned with a great noyse and often casting forth flames, and sparkes of fire, in the lyke maner as a hote burning yron barre, beaten on an handueale by a Smith.

The.xxvj. day of May, it rayned bloude.

no

not farre from the towne of Dunckelspull in Germanie.

And there were seene three faire Rainebowes, and so many Sunnes, and Mones, and two bloudie crosses.

In another place also were seene fire, & the sunne then appearing fearefull in the rising, as one daye greene of colour, another day blackish or swart in colour, ỹ third morning red, and at the setting bloudy: & in other places apeered black round bodies, both reddish and firie of colour, as they were beating the sunne, and seemed fighting with him: and it rayned besides bloud, in many places.

In the xj. day of June, fiue Myles from Noriberge in Germanie, was seene in the sunne, a bloudie rodde, and many companies of horsemen dashing togither in the ayre: which so contynued for two howres, that it caused men greatly to feare, that Domes day was at hand: after which died the same yere, Frederick Duke of Saxonie: & after the same, was a notable towne in Germanie pittifully wasted by fyre.

In the yeare of our Lorde. 1555. were seene in the citie of Duringia, three sunnes, the tenth day of Februarye, in the same Du-

ringia, was a gaping open of the earth, out of which came a mightie winde, which verie much molested the lokers on, wyth the beating paines of the head: yet certaine further examining the place, obserued and sawe wythin that great clift, straunge formes in the night, and many great matters besides heard.

At Luneberge, was seene this straunge sight in the ayre, a great company of Souldiars: at the right hande of which company, stode by an Aungell holding a fyrie sworde in his hande: and a childe was there in presence among ỹ people by a sodaine meanes, who did earnestly exhort euery one, to hartye repentance: affirming Gods iudgement at hand, and to be the day of yre, and the day of calamitie & misery, and that the same to be a verie great and bitter daye: when he had thus exhorted the people, he vanished sodainly awaye, and out of sight: so that no man after, could tell where he became.

In this yeare hapned at Duringia, the harde and daungerous birth of a woman, who had a sore trauaile in the birth of hir childe: for after long trauayles, the child brast forth with a great crack and noyse

and

and deade borne: after which issued great plentie of fyre, which so harmed the yongling in the neather partes, that blisters arose on the skinne, so bigge swollen, as an Egge in sight, and hir owne face harmed with the fyre: that fyre besides issuing forth of hir body, infected the proper place, with a Brimestony stinck.

In the Dukedome of Brunswike, was a marueylous and straunge sight, marked of many there, which was on this wise. A certaine husbandman, which accustomed daylie to go vnto the wood (to fetch wood home) and drawing neere to the accustomed place of the wood (at a certaine time) saine a farre off, a great companie of horsemen, which seemed to come ryding in great haste towarde the village. This seing, the husbandman returned for the great feare, hastily backward againe: and being come home so amased, was demaunded the cause of hys hastie returning, who answered, that there were certaine companies of horsemen neere the towne approched: but from whence they came, or whether they would, he could not say: therfore greatly to be doubted (sayd he) that these newe guestes will set vpon vs in

the night time. Which tale so amazed the elders of the towne, that for the great feare, they toke councell togither, what was best to doe in the matter: after the well debating on the fearefull newes, they issued altogither out of the towne, to knowe and vnderstande further the intent of these newe guestes, what they were, from whence they came, and whether they purposed to go: and being thus come forth togither out of the towne, founde and sawe a like company of horsemen (as the husbande man had before reported) drawing towards them, which seemed to their sight, to be in number foure hundred horsemen, ryding and comming towardes them in due order: after which, they sawe the fore frunt turned, and readie prest to fight, and the other company comming ryding a farre off, addressed in like order: which companies thus preparing forwarde to come togither, and standing yet in a readinesse to fight: two black men (to their sight) alighted from their horses, which seemed to be Captaines: and eche appeered valyauntly to encourage his companye to fight: they thus boldened to fight, beheldo one the other, as readie prest, and in a rea-

dinesse:

dinelle: after which, the two Capitaynes againe lept on horseback. Whyles these two companies yet stode in a readinelle, a marueylous darknelle hastily came in the place, that it seemed farre in the night: by which these husbandmen perceyued, (yt this sight of the horsemen) was none other, then a deuillish illusion, or meere falsehod of spirites.

In the bowndes of Polonia were seene a marueylous company of Dogs, barcking, and fighting together, insomuch that many were torne in that broyle to peeces. After which followed, great warres, and slaughter, betweene them of Polonia, and the Muscouites.

In Duringia, being a bright day, there appeered in the ayre, a bright and glittering sworde, much like to a Fauchyne or Turkie blade: directing the point toward the South, and the edge toward the East.

And in Cleuelande, fell so great aboundance of fyre from heauen into the Rhene, that the Riuer began to swell, as though it had boyled.

In the yeare of our Lorde. 1557. and in the ninth daye of March: there were seene three sunnes, and a verie faire Rainebow.

In the.xvij. daye of March, there fell fyre from heauen: and in an other place, a fyrie Globe was seene: it rayned also blood, and droppes of blood, vnto the bignesse of ones hande, dropped from heauen, vnto the sight of many: and in all the drops were seene, like to mens faces. And on saint Laurence daye, the Sunne appeared wholy bloody: after which, ỹ French king fought a great battaile, wᵗ Philip king of Spaine, and after that, S. Quintins takē by king Philip.

In the yeare of our Lorde. 1558. appeared a Comete verie fearefull, which continued burning manye weekes: after which, was seene a straunge sight, fearefull to beholde. For in the.xxj. day of August, the day being cleare and caulme weather, and sufficient temperate, two houres before noone, and a quarter: the Sunne very cleare shyning, was then seene inclosed about, with a great circle, which appeared of many colours, like to the Rainebow, and continued in like condition, for foure howers, and a halfe, vnto the great feare, and amazement of all such, which regarded the same sight: for it is written, that such straunge sightes, haue in times past beene seene, which alwayes

wayes were foreshewers of fearefull daun-
gers at hande: as appeered by the same,
which Plutarche writeth, that such a feare-
full sight foreshewed the death of the migh-
tie Cesar, and the great scarcitie and dearth
of all fruites of the earth, that insued the
same yere: and euen the like hapned, when
Octauius abode at Rome, that the Sunne
was compassed with suche a cyrcle, after
which often commosions and tumults, & the
lamentable harmes of lyghtnings ensued.

Such a Rainebow also appeered timely
in the morning about the Sunne, in the first
Calendes of Februarie, & in the yere of our
Lorde. 1074. after which followed the great
conspiracie of Princes, against Henry the
fourth of ỳ name, Emperor of ỳ Germains.

In the yeare of our Lorde. 1107. a lyke
cyrcle about the Sunne was seene: after
which insued, the great dissention among
christian Princes.

In the yere also of our Lord. 1157. on the
thirde Calendes of June, about nowne, such
a straunge shew was seene: after which, the
euersion or destruction of many cities, & the
scarcitie of fruites of the earth, throughe the
great distemperance of the ayre insued.

Many-

Many cities also were pitifully burned in Suetia, after the appearance of such a sight, happning in the yeare of our Lord. 1322.

In the yere of our Saviour Christ. 1387. such a cycle about the Sunne, foreshewed battayles, hunger, fyres, and pitifull landflodes.

A like cycle to Halo appéered, before the battayle with the Turks, in the yere. 1532. by which is manifest, that such sightes are foreshewers of evils to come.

In the yeare of our Lorde. 1559. with the great tempest risen at Fryburge, certaine fyrie Globes fell out of the clowds not farre from the Citie, & much or often lightenings with thunder, which lamentably burnt the grasse, hops, herbes, and leaues of trées: the tempest increased, a hande was séene stretched in the aire, for an howre in a maner, which at length by drawing and folding the fingers togither (in grinding it selfe) was turned into powder, which powder falling to the earth, vanished away.

In the yeare. 1560. waters brake in, and ouer ranne much grounde, in sundrie places, to the great hurt and losses of manye men, in that their closes and Medowes

were much harmed, with the clamminesse of the waters bursting in. The same yeare dyed that singular, learned, and godly man (worthy memorie) Philip Melanchtone, who lefte behinde hym these comfortable verses, that he made a little before the agonie of death, which he still repeated, vntill life left hym.

Cur mortem metuã: mors non est, mortis imago est.
Sed merito vitor Christe benigne tuo.
Vermis adhuc spiro moriturus forte sub horam
Mors etenim certa est, funeris hora latet.
Ergo Gnate Dei iam me tibi porrigo totum,
Viuam seu moriar, sanguine viuo tuo.

In the yeare of mans redemption. 1561. manye Gunnes throughy Germanie were seene in the ayre, shooting of pellets into the Sunne.

In the. xviij. daye of December, fower sunnes were seene in the East, casting forth greene rodes on euerie side, to the great feare and amazement of the beholders.

Heauen seemed to burne, & a fyrie Globe shyned from the North part, with a mighty light in heauen.

In the kingdome of Naples, were fiue Castels, and a Bishopzick sancke with an

Earthquake,

Earthquake, and a water nauigable ba-
wished the whole, in such maner, that no
monument or part at all is left to be seene:
yea a whole citie so sunck into the earth,
that no perseuerance of it at all remayning
at this day.

From the.xvj. vnto the.xviij. day of No-
uember, the riuer Tyber cast vp a mighty
number of dead fishes.

In the yeare of our Lorde. 1562. Hea-
uen seemed to burne, to the sight of much
people, in many places of Germany. And a
celestiall fyrebrande stretched from the
North into the South, shyned by night in
heauen. A mightie company of armed men
or souldiours, were seene in the ayre, which
as some affirme, seemed in the ayre to shed
downe much bloude from heauen. And the
Sunne in the Moneth of Aprill, seene mar-
ueylous bloudy, as well at the rysing, as at
the setting; for three dayes togither. The
ymage also of our Redeemer crucified, was
seene sprinckled all ouer with blood, in the
Moneth of Aprill.

Whilst the mightie Emperour Ferdi-
nandus kept his royall Court at Prage, the
chiefe citie in Bohemia, it hapned that

Peason

Peason were miraculously chaunged into stones, after this manner. A certaine husbandman, had brought certaine sackes of Peason to the citie, to be solde: to whom a Citizen for the penurie of victuals came, and required him to sell better cheape, then he had accustomed to doe: who that was a cruell and couetous man, prayed to God, that his Peason rather might be chaunged into stones, then he woulde sell them one mite better cheape: incontinent after the Citizen departing from him, the Peason were al miraculously chaunged into stones: a marueylous spectacle in deede of Gods wrath and due punishment, for his cancked and wicked stomack.

To conclude, we may by these fearefull, wonderous, and straunge sightes, as well on earth, as in the ayre, learne that God by them doth marueylously foreshewe, his blessed will, and condigne punishment, for the sinnes of the people: and that in such sort to declare, the calamities to come vpon vs: by shewing aforehande, such straunge sightes, and fearefull threatnings in the ayre: vnto the admonishment of vs, for the correcting of sinne, if by these and such lyke, we wyll

be

be warned at all.

Of the maruellous nature of Welles, Riuers, Lakes, and waters: to which the Philitions denie, a reason to be assigned.

DIuers are the natures, and miracles of Welles, Ryuers, Lakes, and waters: the cause of which, is eyther hid wholy from vs, or in search verie harde to be vnderstanded; as by Examples here vnder, shall plainer appeare.

1. First there is a sweete running ryuer in the Countrie of Italie: which by his propertie, causeth the Oxen drinking thereof, to become throughe whyte of heare, all the body ouer. Propert. lib. 3.

2. In Boetia, there is a ryuer named Melas, being of such a propertie, that sheepe drinking of ẏ water of that ryuer, chaunge and beare after black wolle.

3. Seneca wryteth of a Well, of such a propertie, that what person drinketh thereof, the beare of the head shall after become yealow of colour.

4. In Libia there is a Well, which at the rysing, and setting of the Sunne, is found

founde hote: but at none this Well, is tried most colde, and at midnight verie hote.

5. Seneca wryteth of certayne Welles, being of straunge properties: of which the one and first, is a Well of such a propertie, that who drinketh of the same, doth dye through the mightie poysoning thereof.

The other is a Well of such a propertie, that throwing peeces of woode into the same Well, they after were turned into stones.

He wryteth of an other Well, being of such a propertie, that what persons drink of the water of the same, shall after become starke mad.

An other Well there is, of suche a propertie, that what parsons drinke thereof, it giueth them memorie.

He witnesseth also of an other Well, of such a condition, that by drinking therof, it procureth forgetfulnesse.

6. There is another Well of such a nature, that what persons drinke thereof, become sone after frantick.

7. An other Well there is, of a marueilous propertie, that what persons drinke of the water, it sodainely moueth and stirreth forward,

forward, the lust of the body: of which condition, the Well of Salmacis in Caria, is misreported to be: the causes of which are the Herbes, Stones, and Mynes, by which these passe: in which such a hid propertie procured, of so marueylous effects, consisteth.

8. In Egypt, there is a Well of such a propertie, that quencheth light fyrebrands in the same (as reporteth Augustus) they forthwith are put forth: and those quenched are by the water of the same well kindled.

9. With the black Myres (named Garamantes) is a Well of suche condition, which in the daye time is knowne to bée so colde, that no person can drinke therof: and in the night time, it is founde so hot, that no creature is able to beare or abide the heat of the same.

10. In a certaine learned worke of Cosmographye, is reported, that in the Countrie of Sicilia, was in time past a Well of such a nature: of which when Théeues or robbers had dronke, they immediatly became blinde.

11 In Idumea a region in Siria, ioyning to Egypt, was a Well in tyme past of such a propertie, that would for thrée Mo-

neth

neths togither appeare troubled, other three Moneths founds blandie, other three Moneths seene greene, and other three Moneths knowne and keped cleere.

10. There was a Well knowne, of such condition, that for fire howres the same was found full of water, and running over, and other fire howres seene quite empty and dry: the cause of which (as Seneca witnesseth) is the proportion of the vapour elevating the waters, and the ebbing and flowing also of the Sea neare by.

11. In the hill named Anthracius, is a Well reported to be, which is noted of such a propertie, that when the same is found full of water to the brim, that then it pronounceth a fertill yere to insue: but when the same Well is seene verie lowe, and in a maner emptie of water, then followeth a dearth the same yeare.

12. In Hungarie, is a certaine little river or brooke affirmed to be, which is noted of such a propertie, that who casteth yron into the same, it will in short tyme after be changed into Copper.

13. Seneca affirmeth, that such a propertie to be in certaine rivers, which alter

flockes of sheepe by drinking thereof, within a short time, in causing those which before bare a black woole, to possesse a whyte, and that those which came thither with a whyte woole, departed after with a black woole on their backes.

14. Theophrastus reporteth, that in Macedonia to be a ryuer of such condition, vnto which, those which be minded to haue their sheepe beare a white woole, bring them to that ryuer, which by that reason, the longer the sheepe drinke thereof, none otherwise, than as they were infected, are they after chaunged.

15. Capadocia is a ryuer of such a propertie, that what beastes drinke sundrie times of the water, the heares of their skin, become wholy whyte.

16. In Archadia (as Vitruuius reporteth) is a water named Nonacris, which is founde on the hilles, sweating or distilling most colde humours out of the rocke stone, this water gathered, is named also Stygis hydor, which (as by experience the same is founde) neyther a Siluer nor Copper, nor yron vessell can retayne the same, but that this leaketh and soketh through it,

so

so that for his straunge qualitie it is founde by triall, that none other vessell will retaine or keepe the same water, sauing the hose of a Mule.

17. In the Countrie of Sclauonie, is a Well knowne to be of such a propertie, that clothes spreade ouer the Well (being as some report most colde) are burned.

18. In the Iland named Andro, and in the temple of Liberi patris, is a Well of such a propertie, that out of the same in the Monis of January, runneth water lyke to Wine in taste.

19. In the hill named Berosus Taurorum, be three Welles of such condition, which are without remedie, and without paine of deadly griefe.

20. Ilydore affirmeth in his.vij. Booke, that in Italie is the Well of Cycero, being of such a propertie, that it healeth the clefts and chaps, or other hurts of the eyes.

21. In the Iland named Chio, is there a Well of such condition, that the persons drinking of the water of the same, become sone after, dull of memorie. And the Well of Circus, is noted to be of such a propertie, that such drinking thereof, are after be-

reft of the deſire, of the venerial act, as certaine wryte.

22. In Æthiopia there is a Well red, the propertie of which, is, that who drinketh of the ſame, ſhall ſone after become madde.

23. In Archadia there is a Well named Lechius, the propertie of which is knowne to be, that what perſon or woman with childe ſhall drinke of the ſame, ſhall not after be delyuered before hir tyme.

24. In the Countrie of Sicilia, are two Welles, of which the one by propertie doth make fruitfull, the barraine: and the other cauſeth the fruitfull barraine: and theſe by ſundry times drinking of eyther.

25. In the Iland named Sardinia, are hote Welles of that propertie, which perfectly helpe the eyes: yet doe thoſe trie out Theeues, in that their faces be bewrayed through a blindneſſe cauſed by them.

26. It is manifeſt (ſayth Seneca) in his booke of the properties of things: that common Welles there be, of ſuch propertie, which chaunge peeces of wode into a ſtone ſubſtaunce: and of ſuch ſtones (by report) are the beſt whetſtones made.

27. I

27. In the ryuer of the Countrye of Thrace, and in the Lake Velino, it is reported, that wood throwne into eyther, is stone after couered with a stonie barck.

28. Plynie writeth, that in the ryuer of Silarus, being a ryuer of Lucania, not only the braunches of trées, but the leaues also throwne into it, are chaunged into stones: but otherwise, is the water wholesome to be dronke,

29. In the Iland named Pontus, there is a riuer that watereth the fertill groundes; in which the sheepe feeding, doe yéelde and feede the people there, with a black milke.

30. In Aethiopia is a Lake, in which bodyes rubbed ouer with it, shine as they were done with Oyle.

31. Of Clitorio (being a Lake in Italie) is such a propertie knowne, that what persons drinke of the water of the Lake, abhorre wine after, by report.

32. In Cappadocia (as reporteth Vitruuius) there is a Lake, into which, if part of a reede shall be put, and the next day taken forth, shall be founde so harde as a stone, but the other part remayning without the water of the Lake, contynuing in

his proper estate and condition.

33. Seneca in his seauenth booke wryteth, that there be certaine Lakes, of such condition, which are able to beare vp men, not skilfull in swymming.

34. In Syria also is there a standing water, into which if Tyles be throwne, they doe not sinke, but rather swim aboue, although they be heauier.

35. The Rhene Belgas, deuideth it selfe from the Germaines, and marueylous is the same, which is reported to be wrytten of this ryuer: for they affirme (of the due proffe made) that the Infants of the French women (named Celtæ) dwelling fast by this ryuer, throwne into it, if so be those yonglings were vnlawfully gotten, this ryuer then would swalowe and let them sincke, as a due reuengement, for the pollu-ting of the chaste bed: but such Infantes in wedlock gotten, and by lawfull order, this bare to shore in safetie, to the wonder of the beholders: This is reported to be written, in a certaine Epistle of Politianus, vnto Iacobe Cardynall.

36. There is a ryuer in Scythia, run-ning from a great Mary se: which bringeth forth

forth certaine huskes, greater than anye common kernell, out of which doe hydes with foure feete issue or be hatched, which increasing and waxing strong, doe flie about vntill the after noone: for after the sunne declyning lowe into the West, these hydes then waxe leane and feeble, and after the Sunne setting, are they all dead, so that these by due proofe are knowne, not to lyue aboue a day.

37. The ryuer Matronas Celcas, departeth it selfe from that riuer Belgas: which for the straunge propertie, greatly to be wondred at, in that ỹ common sort affirme, that this riuer to be as a destinie, or mighty hazarde of lyfe to manye, for so much thys ryuer daylie purchaseth to it some pray, as hath bene noted of a long tyme, by those dwelling fast by.

38. In the Mountaynes of Modena in Lumbardie, in a place named Mount Zibbius, is there a Well, out of which runneth a lyuely and singuler water, in thys doe men (at this day) gather a mightie quantitie of Oyle, which is knowne of many to be of a miraculous vertue, in that the same worketh so maruailous effects on mans bo-

vye, as in healing al aches, the most greefes and diseases of the body: and in the healing also of woundes and sores, not inferiour to the artificiall Baulme: this of most men named the true Oyle of Peter.

39. In the Countrie of Burgony, there is a certaine burning Lake: in which if a flaming or burning fyrebrande be quenched, the same immediately goeth out, or is quenched, through the moysture consisting in it: and a fyrebrand readie quenched, dipped in this, doth immediatly kindle & burne, through the fierie Brimstonie heate, consisting also in it, which is found hote, and dry, in the fourth degree.

40. There be certaine waters knowne at this day, which haue the taste of Wine: in that they runne by some sweete vaye in the earth. As by a like in Paphlagonia, is reported to be a Well of a wynie taste which causeth the persons drinking of the water, to become sone after dronke. The cause of which dronkennesse is, that the same containeth much of the spirites, of the Brimstonie passages, which do such wise fill the braine of the creatures with fumes. And alike to this is reported, that the ryuer

Lincestius, to haue waters comming to it of such a propertie, that they make persons dronke, euen like Wine.

41. In the Countrie of Boëmia, is a Well of sharpe tast, neare that Citie which they name Bilen, the water of which (the inhabiters thereabout) vse in the morning, in the stéede of burning Wyne, or Aqua vitæ.

42. Aristotle also wryteth, that in the Countrie of Sicilia, to be a sowwer Well, which the poore people vse, in the stéede of Vinigar: as others wytnesse, of the same.

43. In Scythia also some report, that there to be a bitter Well, the water of which running into the ryuer; not farre distaunte, causeth it to taste bitter.

44. Certaine Welles and riuers there be, excéeding hote, especiallye those which issue and runne out, by Brimstonie veynes of the earth, and other hote places: the waters of which, are much piercing and drying, by reason of the propertie: through which these profite, vnto the drying vp of corrupt and rotten humours, in diseased bodies. And such hote or bathwaters, are at certaine times dronke; that they may sup-

ply

ply euacuations and clensings of the body, and reduce it vnto a iust temperature.

Of certaine fyerie impresions, and first of the same, named of most men, the fooliſh fyre.

The light going before, and following after men in the ayre, especially in the night, doe later writers report to be the fooliſhe fyre, in that the same often appéereth to saylers, and men traueyling by lande, as eyther going before, or following them, and maketh a man a fole, by seducing him. This light also is named Helena, when it (as one Candle) is séene or appeareth alone: which beside is reported to be the fyrebrand and pestilence of Saylers: For as Helena brought destruction on Asia and Greece, euen so hath it bene obserued, that when this light hath bene séene alone, to haue caused great daunger to saylers. Yet such fyres oftentimes, are but fantasticall sightes, and méere illusions of spirites, as the Author prooueth, by sundry reasons.

The double light or fyre, appearing lyke two burning Candels, named Castor and Pollux: did the auncient perswade and beléeue, that these promised good luck and a

happie

happie iourney to the Saylers; when they appeered together. And these appeare after the kinde of a fyre, cleauing to the top of the Maste, or on the ends of the Croslé yarde. And the people in auncient tyme thought and accounted these for Gods, if two of them together, or one alone were seene, of which like, mention is made in the last Chapter of the Actes of the Apostles. The foolish fyre, or burning Candell, is an exhalation elevated into the lowest region of the aire, and by the heat there kindled, which whilst

it

it after seeketh to ascend vpward, it is in the meane time depressed, through the colde of the middle region, and appeareth as it were skipping or dauncing, seeking then to fall to lower places: so that of this, it appeareth folowing on waters. In great tempestes also, this eyther cleaueth to the Sayles, or goeth before, or foloweth the ship.

And this is not named the foolishe fyre, of the burning onely, but for the longer continuing, going before, and folowing any person in the ayre. For those two Candels or lightes, are often tymes seene to go before, or to follow men, walking or ryding, especially in the night, and such tranayling on the Sea, not without some terrour or feare.

The foolishe fyre is ingendred of a vapour conglutinated or compact together in hys partes, which then are kindled: so that not of the cloude meeting it, but of ꝑ vehement beating or smyting togyther of the partes in themselues. And these two Castor and Pollux be ingendred in the lowest region of the ayre, of a fatter fume, vnctuous and inflammable: which through the coldnesse of the night ayre, is so dryuen together & thickened. The place where the foolishe fyre doth

appeare

appéere: is knowne to be oftner (by the report of wryters) in hote places, and Countries. Yet some agrée that this light, is oftner séene in moyst places, and regions. In that out of Marishe, and fumous places, or out of a clammy grounde, the thick and fat exhalation is elevated, being some kindled: and according to the proportion of the heat, doth it ascende eyther more or lesse.

Or thus, out of a clammye earth, as in Churchyardes, Kitchines and low valleys, the thicke and fatte substaunce is elevated, which may some be kindled: and according to the proporcion of the heate, doth this eyther more or lesse ascende.

The substaunce is kindled, through the concourse of two contrarie qualities, which contende in themselues: for the vapour is hote, and the night ayre colde.

The reason why this light or fyre, doth often beguile men, is for that men suppose the same to go before them ryding, or walking on foote: and that it appéereth but a myle or two distaunte from the walkers on foote: which when the walkers séeing, the nighnesse of the light or fyre, and directing their iourney towardes it, not regarding their proper

proper waye, doe manye tymes, by going out of their way, fall into dytches, waters, or déepe pittes, to their great hazard of lyfe: doe perswade and affirme themselues, to be seduced and led out of their way, by the wylie craft and subtiltie of the Deuill.

The reason also why this light, doth both folow, and flie from men, is through the motion of the ayre, which by the walking or running is forced. So that the faster the man runneth towarde it, so much the faster doth ẏ same impression flie from him: but if

he

he runneth from it, then doth it follow him: in that the ayre moued, doth force the same substaunce. An Hystorical example of this Meteorū, may a man read in Plutarchus, which he affirmeth in the life of Lysander.

The cause of Castor and Pollux, and where these engendred.

These two Castor and Pollux, appéere like a double fyre, in forme of two burning Candels, caused of the exhalation, or fatter vapour and vnctuous, rayled vnto the lowest region of the ayre in the night, which contending with the night colde, is so kindled, that cleaueth sometimes to the croslé yardes of shippes, and continuing so long burning, through the thicknesse and fatnesse of it, vntill the substaunce shall be spent. And by a peculiar and vayne superstition, the people in auncient time, supposed and ascribed Castor and Pollux, to be the brethren of Helena: in that when the Saylers and Maryners had obserued these sitting on both the croslé yardes, they supposed and hoped that a more happie course and fortunate successe of the ship to insue, through the help (as they thought) of the two brethren, which they beléeued to deliuer them from

perill,

perill, and hazard of perishing, and for the same accompted them among the number of the Gods. So that these two appearing together, were euermore foreshewers of a safe and prosperous course of the ship: in that by the comming of them, they supposed that other threatning impression appearing alone (named Helena) to be driuen away. And for the same, they assigned that power to Castor and Pollux: and named them, the Gods of the Sea.

For that impression appearing alone, is knowne to threaten euermore daunger: in that the exhalation as yet compact, can not immediatly be scattered and spent, whereof through the long tarriance in sight, and thick substance of burning, is the great hazarde of perishing at hande.

But the two lights of candels appearing, doe contrariwise signifie, in that these declare that the thicke substance to be in a meaner spent, and the tempest which began to arise broken and quyeted, or brought to calme. So that after the appearance of them, no daunger at all remayneth, but a quiet or calme rather to ensue.

To conclude, the solitarie lights doe note

matter

matter to abound in the ayre, of which the tempests are ingendred. For when ỹ thick substaunce of the exhalations, and cause of the vntemperatnesse is in a maner spent, then caulmnesse of the Sea insueth. But where the exhalation is ouermuch compact, which immediatly is not scattered, through the long continuance, and the grosse substaunce of burning, there doth it declare a perillous tempest. Wherof Seneca writeth that when in a great tempest, Starres or lightes appeared, as they were cleauing to the Sayle, the Maryners in ieopardie, thought and affirmed themselues then to be holpen, by the power of Castor & Pollux. But the cause of a better hope is, it appeereth euen then that the tempest to be broken, and the winds to cease.

Of the flying Dragon in the ayre, what the same is.

THe flying Dragon, is when a fume kindled appeereth bended, and is in the middle wrythed like the belly of a Dragon: but in the fore part for the narrownesse, it representeth the figure of the neck, from whence the sparkes are breathed or forced

forth with the same breathing.

Or thus, the vapour on such wise kindled expelled from a cold clowde, is in the middle bended like the belly of a Dragon, but in the forepart, is the vapor stretched narrow, & representeth the figure of the neck, & from it do sparks as it were by brething issue forth.

The flying Dragon is ingendred of a vapour, not vehemently hote, drawne by night ely coagulated, and presled togither, and placed betwéene a colde & hote clowde: Or thus, this great impression of the ayre,

is

is wrought and caused beneath the middle region; when the exhalation drawne vp, vnequall, not vehemently hote, and strongly concealed, the two contrarie clowdes place betweene; the one a colde clowde expelling the vapour, as contrarie to it, from whence the belly of the Dragon beginneth, the other a hote clowde receyuing it, and through the smalenesse, this expresseth the forme of the neck, and the vttermost or furthest part, neere the colde clowde, appeereth as a taile drawne narrow togither. For the propertie of colde, is to gather or binde hard and narrow togyther. To conclude, the two clowdes doe here concurre, as the hote and cold clowde. For that cause, the exhalation placed in the middle, inclyneth it selfe vnto the hote clowde for the plentie of fyre, and doth in the middle concurre, and is there bended. For the beginning and ende, are neere matched or ioyned to the cold clowde. So that it seemeth in ỹ beginning to breath smoke forth, through the nighnesse of the moyst clowde. The first part seemeth the grosser or bigger, in that the same is newe kindled, but the furthest part or ende appeareth the straighter or smaller, in that the same is nighe to the quenching out, through

which is this bended.

And the reason why, at the vanishing of the Dragon, a smoke is scattered abrode: is for that the hote and burning clowde, contrarie to the colde, procureth a smoke, as the like appéereth in gréene wood burning: or for that the matter scattered, through the colde clowde smoketh. Of the Dragon inuented of the wicked, which they vse in diuers maners, to purchase them vnlawfull gayne: Physick of the same, doth here vtter no reason, as that the same is prepared and made of a vapour and exhalation. For well knowne it is, ỹ their Dragon to be wrought by the pollicie of Deuils, and inchantments of the wicked, as sundrie examples lamentable, doe make manifest at this day. As the like, in the yere. 1532. in manye Countries, were Dragons crowned, séene flying by flocks or companies in the ayre, hauing swirles snowtes: & sometimes were there séene, foure hundred flying togither in a companie.

Of the fire cleauing and hanging on the partes of men, and beastes.

The

This impression for troth is prodigious without any Phisicke cause expressing the same, when as the flame or fire compasseth about anye persons heade. And this straunge wonder and sight, doth signifie the royall assaultes of mightie Monarchies, and kinges, the gouernmentes of the Emperie, and other matters worthie memory, of which the Phisicke causes, sufficient can not be demonstrated. Seing then, such fyers or lightes are, as they were counterfets or figures of matters to come: it sufficiently appeareth, that those not rashely to appeare or showe, but by Gods holy will and pleasure sent, that they maye signifie some rare matter to men.

This light doth Virgill write of in the seconde booke of Æneados, of Ascanius: which had a like flame burning without harme, on his heade. Also Liuius in his first booke, and Valerius Maxi. reporte, of Tullius Seruius a childe, who sleeping on bedde, such a flame appeared on his heade, and burned rounde about the heade without harme, to the wonder of the beholders: which sight pronounced after his ripe age, the comming vnto royall estate.

What is to be thought of the flame or fyre, which cleaueth to the heares of the heade, and to the heares of Beastes.

EXperience witnesseth, that the fyre to cleaue manye times to the heades and eares of beastes, and often times also to the heades, and shoulders of men ryding, and going on foote. For the exhalations dispearsed by the ayre, cleaue to the heares of horses, and garments of men: which of the lightnesse doe so ascend, and by the heate kindled. Also this is often caused when men and other beastes by a vehemēt and swift motion war very hote, that the sweate fattie and clammye, is sent forth, which kindled yeldeth this forme. And the like maner in all places (as afore vttered) as eyther in moyst and clammie places, and marishes, in Churchyards, Cloysters, Kitchins, vnder Galosses, valleys, and other places, where many deade bodies are laide, doe such burnings lightes often appeare. The reason is, in that these places, the earth continually breatheth forth fatte fumes, grosse

grosse and clammy, which come forth of dead bodyes: and when the fume doth thus continually issue forth: then is the same kindled by the labouring heate or by the rubbing together: euen as out of two flint stones smitten togither, fyre is gotten.

Cardanus in his.14.booke, and.69. Chapter of the varietie of things reporteth, that a certaine friende of his, after his comming home, about an houre past in the night, put of the cloake that he customably ware, from whose backe behinde, sprang sparckes scatteringly, and whiles he remoued, and layde the cloake downe againe, such sparckles lept forth, as before. Who at the sight of these, was stricken with a double feare: and by good reason, for within fiftene dayes after, was he accused of enimies for the detestable practise of poysoning, and for the same earnestly layde in waight, to be slaine.

To conclude, it appeareth that such fyres are seene in moyst Kitchins, Kinches, or Gutters, and where the Offall of beastes killed are throwne: or in such places, most commonly are wont to be seene. Such fires cleauing, doe marueylously amase the fearfull. Yet not all fires which are seene in the

night, are perfite fiers: in that many haue a kinde without a substaunce and heate, as those which are the delusions of the Deuill, well knowne to be the Prince of the world, and flyeth about in the ayre.

Of the fearefull gaping, and deepe opening of the Elements.

The definitions.

THis gaping, or large opening of the aire is: when heauen, by a sodaine light of the great exhalation kindeled vnder the Clowdes, is as it were opened.

2 The gaping, is when any space of heauen descendeth, and by a sodaine light of the great exhalation kindeled vnder the Clowdes, as if heauen were opened, appeareth (or that heauen parted a sunder without crack or noise gapeth) and the same part seemeth to throwe or cast forth fire, which sheweth as it were the mightie burning of some place, to the great terror and feare of the beholders: this at the appearaunce, pronounceth dyre tempestes to follow.

3 The gaping, is when fyre, as out of heauen parted a sunder, seemeth to fall, cast forth through a thicke clowde.

4 The

4. The gaping or wide opening, is when fire out of heauen parted a sunder, séemeth as it were to fall forth of a holow Caue.

A difference betweene the gaping, and deepe opening.

MAny Philosophers doe briefely distinguishe them, on this wise: when the partyng a sunder in heauen is but small, then is the same named a déepe opening. But when the parting in heauen is large, and the déepenesse of the Clowdes great, then is the same named a gaping. So that this Clowde, comming in the middle betwéene, if it shall be small, then is the same named the opening: if great, then the same named the large or wyde gaping.

What the efficient cause is.

THe efficient cause of this gaping is, the onely beames of the Sunne, and the other starres: for it hath drawne to the ayre a light and rare fume, which through his tenuitie or thinnesse, or for the heate forcing within the clowde, or for the agitation of the Clowde néere, is it kindled: euen as the Gunpowder made of brimstone and Myter, that

that lightlye taketh, and forciblie burneth.

What the matter, and forme is.

The matter is an exhalation, thinne and light: which as it is sodainely kindled, euen so doth it sodainely burne. This fume doth lightly take fire, and is scattered.

The formall cause, is that agitation of the fume in the aire, which kindleth it. Although this fume maye heate, by the owne accorde: yet heateth it more when the same flyeth vp vnto the vpper region of the ayre, where lightly it is kindled.

This forme is diuers, according to the diuersity of the matter and place. For when the exhalatiõ falleth thorow a thick clowde, the dæpeneſſe in heauen appæreth greater, and the greater truely, when the middle partes of the exhalation are thick, and in the compaſſe about thin. And leſſer it appeareth, when the thickneſſe of the middle clowdes is not so much.

Or thus the forme, is an agitation of the exhalation kindeled, which if it fall thorow a thicke clowde, the dæpeneſſe in heauen appæreth the greater. Yea greater, when the middle partes of the exhalation,

thicke

thicke, and in the compasse about shall be thin: Or otherwise by a thick clowde, the colour black, the gaping shall appeare purple or bloudie. As the lyke purple colour is seene, when the black shall be mixed with a whyte clowde: Or as the sunne sometimes at his rysing is seene, or the fyre in a grosse smoke. Otherwise, the cause of the white colour, is the clearenesse of the ayre, through which the light is seene: for when through a cleare, and not so black a clowde it is fallen, the light then is named, as a flame shyning: Of these may you reade more in Seneca.

What the ende, of the gapings be.

PLynie wryteth, that the Gapings to be foreshewers of mightie perils, not that as causes go before, but for the same go before, that these euils may inuade and come, that is, happen certaine, and for the more part: as be battels, seditions, and infinite like calamities. And such rare sights of the Gapings, and others, often are shewed to vs, yea without Physick causes, that these may moue christian mindes to repentance. Yet doe many Physically denote at the appearaunce,

pearaunce, dzie tempests to insue: And this is wozthie to be noted, that the Astrologians pzonounce battels to arise and come out of the same place, where this gaping is seene. Certaine examples of lyke effect, hapned in our time: as first in the yere. 1529. and in the ninth day of January, betweene the houer of nine, & ten of the night, a mighty Gaping was seene throughe Germany, reaching from the East into the North, vnto ỹ Somer setting in the West. After which, in the same yere, insued that violent breaking in of the Turkes into Germany.

And the Pystoziographers haue noted the same, that in the time of Tiberius Cæsar, a mightie Gaping was seene: after which such a fyze fell to the earth, when Philip king of Macedonie brought Greece in subiection.

Virgill doth account this large Gaping to be among the number of the fearefull, tokens: in that the death of the valiant Turnus, slayne by Æneas, was by the same fozeshewed. The Commentatour vpon the second booke of Plynie wryteth, that an other fearefull Gaping was seene in the yere 1536. and in the sixteene day of December betweén

betweene fiue and seauen of the clock in the night, stretching from the North into the Winter West setting: after which, within a short time ensued but a small lightening, with thunder: so that little harme, succéded at that time. The Author sawe a terrible Gaping in the East, in the yere. 1565. and in the. 26. daye of November, after fiue of the clock in the morning.

How many Rainebowes may be seene togither at one time.

ARistotle, whom Plynie followeth, supposeth that thrée Rainebowes can hardlye be caused, nor more then thrée at anye time, because the one is euermore darcker than the other, in suche manner that the thirde reflection is caused the weakest, that it cannot attaine or reach vnto the Sunne. But experience reproueth both Aristotle and Plynie, in that thrée Rainebowes may well appéere or be séene togither: yea more sometimes in this our age haue bene séene, but such accounted for wonders, by which God sheweth to men matters to come, as maye rightly be gessed. And that the same may be, Vitellio also witnesseth: although he

he may denie any more Rainebowes than two (in speaking Physicallie) that may be seene, differing in the standing of the colours. That is, although three Rainebowes shall sometimes appeare, yet more differ not in the standing of the coulours, than two, or two onely haue the extreme colours transposed, in such maner, that the vttermost of the inner Rainebow, and the innermost of the outwarder Rainebow, is of a red colour. And contrariwise, the innermost of the inner, and the vttermost of the outwarder, is of a purple colour, the greene colour alwayes possessing his proper place, that is, the middle.

Whereof many Rainebowes proceede.

They are caused of the refraction or breaking againe of the Sunne beames, from the clowde made bright and coloured by the first, that is, the inner Rainebow into the neerer clowde. And the beames conioyned with the beames, from the Sunne into the same place falling, doe so imprint or forme newe colours of the Rainebow, in the same maner as the colours are caused

in the inner Rainebow. So that this is the cause, why of the outwarder Rainebow, the innermost colour is red, in that the same is nigheſt to the ſight: and for the ſame cauſe, that light is ſent or appeareth to our eye the clearer. The other colours are cauſed by a light imprinted or formed in the deeper partes of the Clowde, and ſo much the more is it mixed of the ſhadowes, and watery darkneſſe. For which cauſe theſe doe a little decline vnto a blackneſſe.

That three Rainbowes may appeare at one time.

1 The firſt Rainebow is cauſed, through the refraction of the ſunne beames, and this is brighteſt of all the others.

2 The ſeconde Rainebow, is the ymage onely of the firſt, for which cauſe alſo it is the weaker: in that the ſame is cauſed through the refraction of the beames of the firſt Rainebow. So that the colours of this Rainebow appeare in the oppoſite, or order right againſt, vnto the colours of the firſt Rainebow.

3 The third Rainebow is the figure and image of the ſecond, and this can ſcarcely

be

be seene, in that the same is caused through the refraction of the second Rainebow. So that the colours of this Rainebow doe appeare in the opposite order vnto the colours of the second Rainebow, and in the lyke order by which the colours of the first Rainebow are seene, for the aboue sayde reason.

Thus in breuitie, three Rainebowes may appeere at one time, in that the clowde may be so thicke, that the reflection of beames may the larger stretch forth it selfe.

In what time of the yeare, Rainebowes for the more part are caused.

PLynie reporteth in his second booke, and 59. Chapiter, that in the Sommer on the South part they are not seene, after the Equinoctiall harueſt, at anye howre. But the harueſt and Winter, are they especially engendred vnder the East and West part through the abounding or mighte substance of the rayne, which the Sunne from out highest moneſtede descending, occupying then the Southerly halfe of the Zodiake runneth lower, wherby it cannot consume by the proper heate. Contrariwise, in the Sommer are they seldome seene, when as

is of lesser substance, then that which may be scattered by the heate of the Sunne, and the Sunne also at that time ascendeth vnto the highest ouer our heads: for which cause the Rainebowe in the Southquarter cannot be seene, as aboue vttered.

Are not the Rainebowes caused through the beames of the other starres.

OF the Mone we haue said, that through hir beames, especiallye of the full, a Rainebow may be caused. And euen lyke in our remembrannce or tyme, as in the yeare of Christ. 1523. a night Rainebowe was seene. After which incontinent followed a conspiracie of the rusticall sort in Alsatia against the Magistrates. In the yere following, a commotion of the rusticall sort, in the Dukedome of the noble Prince of Wirterbergensis: An other night Rainbow was seene in the yere. 1524. (in which yere) followed sone after, a most raging and cruell sedition, which grieuously afflicted and spoyled manye partes of Germany: And in the yeare. 37. about the ninth houre, in Paulme Sunday at night, being the vert day before the full of the Mone, a like

night Rainebowe was obserued and seene of manye. That the Rainebowes are not ingendred, through the beames of the other starres: may apeare, in that such a distance there is of the starres from the earth, that no impression of light can be brought to this dewie vapour. Or thus, their beames through the greatest or furthest distaunce be weaker, then that they maye imprint his light with the small bodyes of the dewie vapour.

Here note, that by the beames of the Mone, especially at the full, a Rainebow may and is wont to be caused, hauing like colours in a maner (as the Sunnes) saue that the night Rainebow drawyth neere vnto a whitenesse, as with intensed colours bicause the darkenesse of the night increaseth the darkenesse of the clowde, through which the increased light appéereth the whyter, euen as a lyze or light that is further seene in the night tyme, than in the day. So that of this Mones Rainebow, is only colour, as the whyte, not vnlyke to mylke, when as the clowde of the night colde may be ioyned togither, heaped and thickned more, than that the Mones light

can pierce: for which cause, a whyteneſſe appeareth on the hyghest playnneſſe of the same.

Of the windes.

The winde is an exhalation hote and dry, moued thwartly or laterally about the earth, which for the grauitie of the exhalation can not be caried vpwarde, it therefore falleth downewarde, & is ouerthwartly caried. Or the winde is an agitation of a drie vapour, drawne vp into the ayre, by the vertue of the Sunne beames. Or the winde is a thwart agitation of the ayre, through a hote and drie exhalation, which drawne vp by the vertue of the ſtarres, is ſent backe and downewarde, through the colde of the middle region, ordeyned by nature, that through the ſame motion the ayre may be dryuen, and cleane or pure purged in the breathing: the corne also by it ryped, and the Arte beſides of sayling exerciſed amongſt men. The matter or ſubſtaunce of the windes, is a hote and dry exhalation, groſſe and earthly, forced downewarde through the coldneſſe of the middle region of the ayre, whoſe note is, in that

the winde dryeth.

Certaine properties of the windes.

The cause why any beast, at the South winde blowing, lesser hungereth: is for that the heate then openeth the powers of the skinne, that the inner hote spirite maye breath forth and be dissolued. Wherevpon digestion and naturall strength is caused the weaker, and by it bodies filled with a superfluous earthly moysture. And ỹ cause why the Southwinde, is wont to be vehementer in the night time, than in the daye: is for that the exhalation of thys wynde is so hote, that through the coldnesse of the night, it can not be depressed. So that by the proper heate drawne vp, it ryseth and rageth the vehementer. But in ỹ day time through the Sunnes heate thinned, and sometimes spent: whereof with such a force, as in the night it can not blowe. The Harueste and Spring, are the aptest tymes of the yeare for the wyndes, seing in those partes of the yeare, manye exhalations are drawne vp, which when of the Sunne beames they can not be spent, through his absence, they then giue matter to the winds. But in the Sum-

mer

mer and Winter, doe the windes lesser blow: For in the Sommer time, the exhalations are burned by the Sunnes heate, and in the Winter tyme, the powers of the earth, are shut so close or hard togither, thorowe the intensed colde, that no matter can breath forth. And this worthie to be noted and marueyled at, that at the blowing of the North winde, Welles and deepe pittes of water, sende vp more fumes, then at the blowing of the South winde. The cause why the Northerly windes and Southerly doe oftner blowe, but the Easterly and Westerly seldomer: is for that the exhalations drawne vp by the Sunne, and flying the heate of the Sunne, fall vnto the sides. Or otherwise, that in these places they finde a space, and are not consumed or spent by the heate of the Sunne, which is caused in the East and West, which places the Sunne occupyeth twise in the daye, and consumeth there the vapours. After when the Sunne departeth into the Northerly signes, he is then higher, than that he can let or hinder the ascending of the exhalations. But when he departeth into the Southerly signes, through his nerenesse

vnto the earth, the beames then stretch thwarte, and through this thwartnesse, they be so weake, that they can not waste or spende the exhalations. The cause why the windes at the beginning arise softer, and blow weaker, is for that (as we haue afore taught) of the causes of the thwarte course of the windes. Aristotle vttereth the cause, of the circulare motion of the ayre. For the ayre togither with the swift motion of heauen, is drawen about. So that it is manifest, that all thinges to bee moued togither, which be in it. Seeing the exhalation is hote and dry, and through his lightnesse drawne vpwarde, and by the cold of the middle region (so letting) depressed, it can not of this, discende downe right. For thys through his lightnesse, alwayes ascendeth. And caried by a thwart maner, that it can not of the same, descende downe right. For which cause, it must needes insue, that the winds are caried by a thwart course. The cause of the vehemencie of the windes, is that the breath or winde forced, through the fortitude of the colde, sendeth forth the exhalation. For how mightier the same depresseth the exhalation ascending,

so

so much the stronger doth the same moue forewarde the ayre. The windes also are caused the vehementer, through the multitude of the exhalation ascending, which with the same descending, is matched or ioyned. For on such wise, the strengthes are increased: and of the same, it must needes force the ayre the mightier. The cause why in the great heate, and extreme colde, little winde bloweth: is for that in the same Sea sone the exhalation (the cause of the winds) is then spent by the Sunne: but in this the earth shut with the colde, can not then breath forth fumes. Or playner to write, the intensed or mightie heate of the Summer, burneth and wasteth the vapour or exhalation drawne vp, before it may giue or yelde, matter for the windes. And in the time of the cold winter, through the contrarie cause: the windes lesse blow. For the extreame colde of the winter, shutteth the powres of the earth, that nothing can then breath forth: the cause that winds cease after showers of raine, is for that before the raine, the powers of the earth are opened, out of which, the matter of the windes issueth, which of the raine, especi-

ally of the more aboundaunt showers, are then shut togither & stopped, that nothing may more breath forth, wherof the winde must needes cease. The cause that after the blowing of the North winde, the other windes ceasse: is for that the same winde is colde and drye, which then shutteth the powers of the earth, and letteth the breathing forth, except in the spring tyme. For in the same time, through the order of nature, and the Sunne comming then vnto vs, the earth opening it selfe, subdueth the matter for the more part, with the Northerly winds. And why the windes be ofttimes colde, is for that the windes, although they be ingendred and proceede of a hote and drie vapour: yet doe they breath colde. The same happeneth or is caused through the farre motion of the ayre, by colde places: euen as by the mouth, the winde or hote breath, farre of moued or extended, coleth. That by the West winde blowing, the Dogs then cuill hunt: is for that it especially confoundeth the ayre, and of all the windes it is the most contynuall or longest lasting, and toucheth especially the earth.

Certaine obseruations of the windes.

MOst marueylous is the bigheſt God, wbich alone made all thinges, both in heauen and earth, and in the vſe of the winds, he would in many maners that the teſtimonies of his prouidence to be knowen to vs. For when the earth needeth watering, it onely not vſeth and needeth raine, but the windes to helpe: ſo that the winde ariſeth, by which the clowdes are gathered, that ſhowers may ſhed, and be ſprinckled on the earth, and the earth ſufficiently fed. Further that the ſtrengths of the earth quayle not through the rayne ſuperfluouſneſſe, it needeth with the drying, the Sunne beames, and windes agreeable, which taketh vp the vnprofitable moyſture, that the ſame may be dried vp, & that like a ſpunge (the earth) may ſoke, drinke in, and digeſt the raine.

2. It muchauayleth the Phiſition to conſider and foreknowe the approching tempeſtes and windes, the natures and workings of them, agreeable vnto eche places, that he may hereof foreſee the ſickneſ-

ſes

ses or disseases publikely kylling in haste, how by Arte he may eyther let and remoue them, or if he can not stay them by his skil, then maye he seeke an apt waye and order for the curing of such sicknesses. Of which matter, maye you reade a like instruction, vttered of Hypocrates, in the tyme of the pestilence.

3. A rednesse about the Sunne & Moone, is a note of windes to insue.

4. Where in the Sommer time, lightnings and thunder happen, there a strong winde shortly after bloweth.

5. In the Haruest and Winter, lightnings doe cease winds: and how mightier the lightnings and thunder are, so much the more doe they cease the windes.

6. Any dreaming of byrdes, the nexte day winde to follow, as some report.

7. In the Wynter, windes about the the morning blow: but in the Sommer, about the Euening. In the winter, from the East part, but in the Sommer, from the West.

8. Those temporall North windes in the Sommer, when they shal blow a long tyme togither, and the Haruest is windie,

doe

vos declare a caulme Winter to insue.

9. If the Harueſt be caulme, the Winter folowing shall be windie.

10. The South winde bloweth, when Virgilie aryse, that is in the Moneth of May.

11. The North winde bloweth, at the rysing of Orion, which is, the day folowing, after the Dogge starre risen.

12. The Southwest winde bloweth in the Moneth of February, when that named Fidicula, beginneth to set: and it is confirmed by the rysing of Cingula Orionis: for after this the earth openeth, and beginneth to sende vp plants.

13. When the Mone is ioyned to Iupiter, as the Astrologians affirme, newe winds are caused: Euen so the Mone running in Cancer, procureth windes. When the Mone commeth vnto Iupiter in Cancer, you shall see windes to arise without doubt.

14. The Sunne in Capricorno, the Mone in either Scorpio, Capricorno, Tauro or Virgine, doe cause most colde windes. The same doth the Sunne moue in Aquarius, when Saturne shall be right

against,

againſt, & that the Moone beholdeth eyther of theſe. Saturne alſo retrograde in an earthly ſigne, ſeaſeth windes. The ſelfe ſame, cauſeth Mars.

15. Windes are wont to blowe for the more part, at the morning and euening; But at noone, for the greater heate of the Sunne, the winds then ceaſe. And lyke at midnight are extinguiſhed, through the extreme coldneſſe.

16. When the windes begin from the morning to blow, then doe the windes longer continue.

17. The South winde not beginning, but leauing or ceaſing, bringeth a ſhowre. For when out of a hote place the wynde bloweth, the ſelfe ſame ayre at the winde beginning, is yet hote.

18. One and the ſelfe ſame winde may cauſe contrarie effectes, as both chiefe and weake, and by it ſelfe one, and an other by accidence. Euen the like, the Eaſt winde from the beginning is drie, but the ending of it is waterie. The North winde by it ſelfe coleth: yet by accidence, may it heat.

19. All mightie windes cole and drie, and procure or cauſe fayre weather: but the weake

weake windes heate and moystine, and ingender rayne.

20. The longer contynuing and stronger windes are caused, which begin from the daye, than those which beginne in the night.

21. When the North wynde blowing, moueth many clowds, signifieth a drought to follow, or great heate.

22. The Easterly windes be drie, thorow the combustion of ỹ vapours wrought by the sunne: for which cause, they produce and cause a drought.

23. The Westerly windes doe moystine, through the grosse vapours, left behinde of the Sunne in the night time.

24. Raine hastily comming, is foreknowne by a great clowde, arysing from that part of the worlde, from which the windes arise or come. And howe much the thicker and greater the clowde shall be, so much the sooner and certayner shall it gyue the testimony of a boysterous raine soone after to follow.

25. The South winde when it bloweth fiercely or sturdily, and the North winde after beginneth to blowe, is a note of a most great

great tempest, especially on the sea.

26. Lightnings with a Northerly wind, doe signifie raine to follow.

27. Thunder with an Easterly or Westerly winde, declare raine, or a mightie tempest to follow.

28. A Northerly yeare (after the minde of the auncient obseruers) is farre better then a Southerly.

29. It is good and profitable, to take a purgation, at the blowing of the South, and East winde. For then are the members soluble and lose, and giue place to medicine: but the North winde blowing, doth then mightily stop, and let the working of a purgation.

30. The auncient in times past, haue obserued the first night of January, which if the same were cleare wythout rayne, and caulme without winde, promised a fruitfull and prosperous yeve to follow. If with an Easterly winde, then was the yeare to come, daungerous to cattle. If wyth a Westerly winde, then was the yere folowing deadly to kings. If with a Southerlye winde, the people dyed that yere folowing. If with a Northerly winde, the yeare to

come was knowne barraine, with the scarcitie of victuals.

Of the impressions, named Parelia, and Paraselinæ.

The definitions.

PArelius is a thick impression in a cloude, caused at the one side of the Sunne, throwe the refraction of the Sunne beames, which then representeth the sunnes ymage.

2. Parelius is a dewie cloudie, thicke, whole, placed vnto the one side of the sunne, and representing his similitude and figure. For the cloude nere to the Sunne, and turned into water, in which the Sunne by the broken beame for the dewe thicknesse, and his wholenesse, frameth then a similitude, euen the lyke in a cleare ayre, as the same in a polished Glasse: which ymage thus appearing at the one side, named Parelius.

3. Parelius is an ymage and figure of the Sunne, expressed in a dewie cloude and bright, when the subtill moysture betweene our sight and the Sunne concurreth, into one bodye of a round equall cloude, and the like fashioned, standing right afore the sunne, from which the sunne beames are broken

broken open, as from a Glasse vnto the eye. So that these then frame and cause a lyke figure to the sunne.

4. Parelius is an ymage of the sunne, placed by the side in an equal clowde, eyther of the East or West, which is ỹ cause, why many sunnes sometimes are seene: which truely are cauſed when a thicker clowde shalbe drawne vnto ỹ one side of the sunne, in which the Sunne beames broken open, doe leaue the kinde ⁊ forme of a true lyght. So that the first figure is, a representation of the perfite and true sunne. But the seconde and thirde is, through the breaking open of the sunne beames, placed in ỹ clowde on the one side.

5. Parelius is (as affirmed Seneca) a rounde clowde and bright, and lyke to the sunne.

6. Parella are named to be those, when manye Sunnes are seene to shyne in the clowds, vnder ỹ East or West: ⁊ Parelius is then cauſed, when a clowde of ỹ one side of the Sunne, shall be placed eyther of the East, or West, especially equall, and a like thicke, which as a Glasse receaueth and expresseth the ymage or sygure of the sunne.

For

For we see both in the water, and in a thicker ayre, and in other bodyes, which consist with a light vpper face, and equall, that the matters placed by a iust proportion, to be expressed vnto them, as in a Glasse.

7. Paraselinæ be ymages of the Mone, caused by ỹ refractiõ of the Mones beames, in a moyst clowde neere to a light, & equally thick, in which the bodye of the first or true Mone, is the lyke seene, as any other body in a Glasse.

8. Paraselinai are named many Mones, of which onely one is true, the others be but figures and ymages of the Mone, caused by the refraction of the Mones beames in the clowde. For these reflexions are onely caused of the effectuous beame, lyke as is of the Sunne or Mone.

The efficient cause is the celestiall vertue, and starrie propertie, that is, the Sunnes and Mones beames, drawing vp and preparing a matter, vnto such a figure, that represented the forme and ymage of the sunne and Mone. The materiall cause is a thicke clowde, equall and regulare, which is placed by a thwarte maner of the sunne, so that eyther aboue, nor beneath him, nor right

before him it standeth, but placed at the one side. And this matter thicke and waterie, that the refraction may be caused the better, and this regulare also, that it may the more giue and shewe an vniforme ymage of the sunne. And waterie, that the Sunne may the commoditouser be represented, euen as the like is caused in water. So that ỹ clowde prudently is placed on the one side, and not vnder the Sunne, nor right against: for if right against, then woulde the same be a Rainebow: if vnder the sunne, then would Halo be caused. And this for the more part is caused, in the East or West, through the disposition of the clowde.

The formall cause, is the refraction of the sunne beames in the clowde, being at the one side, which altogyther as a Glasse receyueth the sunnes beame, and the colour which then is in the sunne, it causeth euen the like to appeare, as when of a light ayre, through his thicknesse, the light is broken. For the beames falling vnto ỹ same clowde thus fashioned, and of the same broken vnto the sight, especiallye in that clowde not being ouer thicke, thinne or blacke, doe expresse the ymage of the sunne.

The

To conclude, when a dewie clowde, or vapourous, is in anye part pierced, then are the Sunne beames gathered in that hole, and by the refraction shed vnto the sight: so that such a brightnesse appeereth, as if the sunne it selfe were seene. For thys Parelius is, as the ymage of the sunne, appearing in a great looking Glasse. And hereof it is, that manye sunnes sometimes are sayde to appeare togither, as two or three. So that the first is the figure of the sunne it selfe, the second and third consisteth through the breaking of the sunne beames, in the clowde placed on the one side: by which, three sunnes or more, are oftentimes seene. As the like by experience was obserued, that the king of Polelande sawe togyther fire sunnes, after which followed, that Fraunces the French king was taken prisoner for the tyme.

The similitude.

AS the drie exhalation, and that vehemently hote, in pierring the vpper region of the kindled starre, doth represent a forme and sphericall figure, through the farnesse: euen so a strong and mightie vapour

flying into the highest of the middle ayre, giueth the forme of the sunne, and causeth a circle to appeare.

The ende and effect of these.

THe finall cause Phisick, or the materiall effect of Parelioram, is the foreshewing, signifying, and pronouncing of rayne to come, abounding of a moyst matter. For they signifie that the ayre to conteyne much matter or substaunce of showers, especially if Parelia shall be placed in the South region of heauen. For the greatest cloudes hereof ware ouercharged, in that the South ayre is better and sooner chaunged into water, than the North ayre.

But to the Diuines or Theologically, these many tymes portende and foreshewe fearefull and strange matters, so that they be often in doubt, what will follow, except anye by hap wolde make a coniecture of them. For as all celestiall impressions in a maner, haue a certaine hid or secret signification in nature, which is not materiall: euen so doe Parelij alwayes portende some singuler will and effect diuine, to be looked for: so that many tymes are shewne seene by

but that eyther conspiracies be attempted, or the alteration of kingdomes, or some other matters laboured about the subuersion, and disposing in religion.

To conclude, the cause of these is so secret and diuine, that the great conspiracies of Monarchies, the diuisions of Kings and Princes, and the fearefull vprores and commotions of other Empyres, ciuill barrels, and other lamentable matters to ensue, are foreshewed by such impressions.

Certaine examples of these.

IN the yeare of our Lorde 1157. in the Moneth of September, were three sunnes together seene, the skie then being verie cleere, and within a fewe dayes after of the same moneth, three Mones were seene, and in that mone also possessing ỹ middle place, a whyte crosse was seene. After which a great vproyde followed among the Cardynals, in the election of their highe Bishop, and a like controuersie among the Princes electours, in the election of the Emperour of Rome.

In the reigne of Henry the seconde King of Englande, and in the Calends of Decem-

ber,

her, for thrée howres almost, were séene thrée circles about the Sunne, after which, vanished awaye, two sunnes seemed to appeere. After this sight insued a discorde, betweene the king and the Archebishop of Cawnterburie. And Frederick Emperour besieged Mylayne, for seauen yeres almost, and in the ende sacked and spoyled the Citie lamentably.

In the yere. 1169. thrée sunnes were séene in the West, in the Nonis of September, and after two houres, two of them vanished, the same which possessed the middle, did set alone in the Weste, and in the lyke maner, ẏ vert yere folowing, thrée Moones appeared.

In the yere. 1314. before the ciuill battle of Lewys of Bauare, and Frederick of Austrige, which contended and fought for the Empyrie, thrée sunnes were séene in heauen, and a discention also of the electours, and other attempts folowed.

In the yere of our Lord. 1469. at Rome were thrée sunnes séene, after which an vprore of the Citizens folowed. And the same yeare a battle fought in Italie, Fraunces Duke of Mylayne dyed, and for the segnio-

ritie many contended by great conspiracies.

In the yeare. 1492. after the middle of December, in Polelande were thræ sunnes sæene at nonde: after which Vladislaus king of Hungarie, ouercame Maximilian: and Casimirus King of Polelande, left his lyfe at dyed thys yeare: before whose death a Comete went, which appeered for two Monethes togither after the sunne setting.

In the yeare. 1514. in the tenth day of Januarye, and seauentæne of March, thræ sunnes were sæene in heauen, of which the middle was greatest, and in the eleuenth of January and seauentæenth of March, thræ Mones were like sæene: in the same yeare the Sweueland men stirred an vproze, agaynst the Duke of Wirtenbergensis, which much vered hym. And aboue. 40. thoulande Moscouites, were slayne of the Polanes, by the ryuer Boristhenes.

In the yeare of our Lorde. 1523. at Tigurie in Heluetia, in the firt Nonas of May, thræ sunnes were sæene togyther, and sundrie circles sæene togither in heauen: after which in the same yeare, folowed a reformation of Churches, with the casting forth of Idols, instituted and stablyshed

at Tigurie. In Holland the same yeare, a great commotion attempted.

In the yere.1525. before the death of Lewes king of Hungarie, in Hungarie were seene three sunnes, which without doubt signified, y three kings should contende for the Empirie, as Ferdinandus, Duke Johyn of Saronie, and the great Turke.

In the yeare.1527. in Swetzeland, three sunnes, and sundrie celestiall circles were seene.

In the yere.1528. and in the seauentéene day of June, at Tigurie manye sunnes were seene, and about them three circles: in the next yere following, a cruel battle fought within the Countrie of Heluetia.

In the yere.1532. and in the eleuenth day of Aprill, in the seconde houre of the daye, three perfite sunnes and bright, with rwo Rainebowes, were seene to many.

In the yere of our Lorde.1551. about the Calends of Aprill, in the famous Vniuersitie of Witebergensis, three Sunnes with sundrie celestiall circles were seene. And the same yeare, in the.28. day of Februarie three sunnes with diuers circles were seen at Antwarpe.

In the yeare of our Lorde. 1553. on the Saterday before Palme Sunday, in the morning betweene seaven and eyght, three sunnes appeared, of which the middle shyned the brighter, and the other two of eyther side, red and bloudie. These being set, and in the night tyme, three Mones were seene.

In the yeare, 1554. in Bauaria, and in the borders of the same Countrie, in the Moneth of March, sundrie maner Sunnes were seene, with certaine celestiall circles. At Ingolstadie in Germany, in the first day of March, two Sunnes with a Rainebow, betweene eyght and nine in the forenone. At Norenberge, in the. 23. day of March, about one at after none, both Sunnes and Arches appeared togither included with christalline circles, for three houres togither, with a beame into a full length extended.

In the yere. 1555. the tenth day of Februarie, three Sunnes were seene, in the yeare 1556. in the thirde Calendes of August, nere Basill, the firmament being cleere, three Sunnes were seene togither. In the same yeare, in the first daye of December, the singuler learned of the Universitie of

Witc-

Witebergensis, obserued thrée sunnes in the Firmament.

In the yere 1567. on saint Steuens day, in the tenth houre before noone at Francoforde were thrée sunnes verie bright séene, for an houre and a halfe: of which the one towarde the East, the other towarde the West placed, and a celestiall Bowe in the top of heauen, that turned againe the backe to the thrée sunnes. And in the same yeare were séene againe thrée sunnes, in the fourth daye of Maye, about the seauenth houre at euening.

Of thunder, what the same is.

Thunder is a fearefull noyse in a thicke clowde, which is forced by an exhalation hote and drie, included wythin a clowde, which with a rumbling séeking issue forth, brasteth out by great violence, and on eche side beateth and shaketh the clowde. Plynie reporteth, that it is a noyse caused through the quarter of the compact fyre breaking out of the clowde. Or it may thus be defined, that the thunder is a noyse caused in the clowdes, through the dryuing and smyting of the exhalation vnto the sides of the clowde.

clowde. Albertus wryteth, that it is the crack and noyse of a drie vapour, issuing forth of a moyst clowde. Seneca in his second booke of naturall questions, thus definieth thunder: it is a spirite or breath (sayth he) running in the clowdes that causeth the thunder: and after it hath contended with the resistant matter, breaketh out: which in that running alwaye kindleth the fyre. And the variety of the noyses or rumbling of the thunder is caused of the same: that the clowdes be unequall, and that they have as it were certayne hollow places, and are no where whole together.

The kindes of thunder.

THe thunder is after two maner or wayes: for the thunder is either vehement or great: or else weake or small.

THe thunder weake or small, is when an erhalation runneth forth in the clowde, and is driuen from side to side without rupture and breaking of the clowde. And this is after three maner, as crashing, whistling, and blowing.

THe same crashing or making a noyse like to the rubbing of a coarde, is caused through

throughe the smyting of clowdes, which euen then are chaunged into water: and it is like to the noyse, which is heard, in the quenching of a hote burning yron in colde water.

2. The same whistling is, when the exhalation is not yet kindled, nor forced forth, and that the clowdes in thicknesse are not alike equall: so that in diuers partes of them, especially in the thinner, doth the exhalation breake forth. Of which, this whistling thunder is the like noyse, as is of the winde blowing stronglye throughe narrow holes: where the vapour not yet forced forwarde by dyuers partes of the clowde, breaketh in the ende throughe the thinner.

3. The blowing thunder is, when the clowde is so weake, that it can not keepe the exhalation kindled. So that before the vapour is kindled, the same issueth forth without anye vehement noyse, euen lyke the noyse that the Smithes Bellowes cause to make.

The vehement or great thunder is, when the exhalation stronglye and vehementlye rusheth or breaketh the clowde, throughe which a fearefull noyse is caused, euen like to the tearing of a broade cloth. And this is, sower maner

maner of wayes: as eyther it is rumbling, eyther breaking or tearing a sunder, eyther violent, or cracking.

1. The same rumbling or making a hydeous noyse is, when the vapour or exhalation shaketh the clowde with a certain rumbling, but medleth not togither. The thunder also is a sounding which maketh a noise lyke to the humming of many men talking in a Cloyster or such like vaulted place: as when the vapour doth so much smite the sides of the clowde, but not cleaueth, and that flame then appeareth, as it were thorow a clothe torne a sunder.

2. The thunder cutting is the same, which first smiteth it, but after cutteth out the clowde, which noyse immediatly sheweth the thwart lightning brasting forth. The violent thunder is the same, which by one inforcement cleaueth the clowde.

3. The thunder cracking or shaking is, when the exhalation kindled, deuydeth the clowde, of which certayne partes ysse. This kinde of thunder maketh the lyke noyse, as the cracking of wet wode, burning in the fyre. For it is a vapour kindled and dry, which in the issuing breaketh a sunder

ver the clowde, euen like as an Eggye layed on coales that braketh.

The efficient cause of the thunder, is the sunne working with the other hote starres, as the Astrologians repost. For when the Sunne, Iupiter, Mars, and Mercurie, are placed in hote signes, and fete places, especially when Iupiter is ioyned to Mars, by any condition of beames, are wont to cause thunder, and to prepare the matter of them.

The matter of the thunder is a compounde vapour, or an exhalation very hote and drie, conioyned with a moyst vapour. This matter is drawne vp by the heate of the sunne, vnto the middle region of the ayre, where it chaungeth into a moyste clowde, or is together eleuated with a moyst vapour, as affirmeth Aristotle, by which compacted and thrust together, in the ende braketh forth. A question might here be moued, how it happeneth, that thunder is sometimes heard in the ayre, and no clowde appearing. The answere is, that the same happeneth, when the exhalation is beaten backe by the middle region of the ayre, and kindled, for so much it cleaueth then the aire meeting it, and breaketh open the same,

throughe which it causeth a little or lowe noise of thunder: euen like the noyses that are heard sometimes in the ayre, after the maner of armed horsemen swift ryding.

What the finall cause of the thunder.

THe finall causes and effects of the thunder, are well wayed and knowne in that the ayre first by the thunder is purged, and the euill vapours consumed, yea the pestilence and other contagiousnesse often cleansed and put away.

In the seconde, for that the thunders doe often bring showres with them, through which the earth plentifully yeeldeth.

In the thirde, the almightie God thundereth in the clowdes, to the ende that men may be procured vnto a due reuerence and feare towardes him: and they abashed, and warned of the diuine yre, may heartily repent them, as it is written in the. 104. Psalme: at the voyce of the thunder shall the people be afrayde.

In the fourth, that the wicked, obstinate, and impenitent, which euen like Gyaunts wage battle against heauen, maye be destroyed

stroyed eyther with lightning, Thunder, Hayle, and such darts of God, as the Hystorie mencioneth of the people in Egipt, and to the Mount Synay.

What the colours of the clowdes warne and foreshew in the thunders.

The clowde in the thunder being whyte, is little or nothing to be feared. For it signifieth the exhalation to be weake, and the great abundance of vapours.

2. The clowde in the thunder being very blacke, pressing the vapour strongly together through his thicknesse, sendeth a noyse lightly forth very fearefull: especially when the inner fume copious and thicker, can not be broken or deuided a sunder, wythout a great inforcement.

3. The clowde from black waxing red, or being red, procureth a mightier cracke and noyse, than the black clowde. For thys is verie thick, and hath or containeth much of the fyrie vapour.

4. The clowde with a blackish redneſſe waxing greene, or appearing greene, is the most perillous of all, and verie much to be feared,

feared, if the same consisteth or abydeth directly ouer any Citie or house. This cloude for the rednesse, hath many fyrie vapours: For the blacknesse, an abundant vapour thickned together: For the grænenesse, the mightie aboundance of water. Of these, a mightie and fearefull rumbling, is to be looked for in the ayre.

5. The same cloude, often sheddeth and sendeth downe mightie hayle, and prodigious stones in the lightenings, not without most grieuous losse and destruction, both of men, beasts, Cities, and other matters.

The cause why before, and after the thunder, mightie or stormy windes arise, is for that the hotter and drier part of the exhalation pressed togither of the colde cloude commeth about, which through his dryenesse piercing the cloude, and issuing forth, doth moue the ayre, and causeth the winde. So that after the cloude broken, and the vapour driuen or sent forth in the ayre: experience teacheth, that the windes by a great enforcement to be moued or driuen forwarde.

The cause why the verie often thundrings, threaten the pestilence most grie-

nous, and murrayne to beastes, and the corruption also to crescent things which we fede vpon: is for that the corrupt vapours, grosse and clammy, drawne vp with the vapour and exhalation, corrupting the lowest region of the ayre, are shed againe, and infect the ayre.

Cardanus writeth, that those thundrings be daungerous, which contynue aboue an houre, and they foreshew to that region in which they happen, battailes, and seditions for the more part, and a most great desolation to come.

The daylie experience instructeth vs, that through the thunder vehemently rumbling, and the lightning: both Wyne, and Beere cellars are greatly harmed. For ye Wines lose their colour, and naturall tast, through the fyrie heate, and vertue piercing, and burning. The Beere, or Ale, also through the mightie noyse, and violent motion, purchaseth an egernesse, by which it is caused lesse apt to be drunke. And although the Sommer heate be the especiall cause, that drinkes, and liquors sowre or be eager: yet the thunder and lightning procure also the same alteration, yea in the Winter season.

neths, when the heate by little and little causeth the same. The drinkes and Wines layde in a deepe seller vaulted, receyue lesser harme of the thunder, than those layde a highe in a boarded seller. The Vintners vse plates of yron with salt, or with Flintstones, or with the braunches of the Bay or Walnut tree, and put them on the vessels: when the beere or Ale hath lost the naturall taste, or waxeth sowre, you maye helpe eche with Physick and sweete smelling things, & purchase the proper taste of these, as with the rote of the Flower de Luce, the Ginger, the Nutmegge, the Cloues, the Bay berries, and the drie leaues of the same, the Calamus odoratus, the Organy, the Beetes. &c. The Wines sowred, and hauing lost the naturall colour, through the mightie noyse of the thunder, may be recouered both of the colour and proper taste: if so be the Wines shifted into other vessels being well washed, and this decoction, that is, of the Bay leaues, the Myrtill tree, the Fennell, the Juniper berries, and Orminium, infused before for a tyme in the vessels, and after the drying, the Wines poured in.

Certaine foreknowledges of thunder.

THe prognosticatings of tempestes, are not onely pleasaunt to be knowne, but right profitable to be learned: as well of husbandmen, as of those trauelling by sea and lande. Of which, onely certayne generall of Thunders, shall here briefely be uttered, that may rightly be applyed.

1. The Sunne in the morning, or at Euening in the Sommer tyme, and vnto these (the harueste beginning, and the spring quite gone) with an accustomed heate shyning: seene also in a hollow and bigge or herte thick clowde, threatneth great thunder to follow.

2. The shootings in the night, out of the fours quarters of the world (a black clowde arysing out of the South) wastingly running, doe eyther foreshew thunder & lightnings to followe, or a mightie comming of windes verie tempestious blowing in that region, and these according to the season of the yere.

3. If a boysterous wodrie winde, vehemently blowing, happeneth eyther in the Sommer,

Sommer, the spring, or harueſt, that ſhall lift or take vp ſtrawes, duſt, & other things by a ſodaine, and the element ſpred or couered with black clowdes: doth portend thunder, and ſhowres of raine to be at hande.

4. If the Sommer and hote dayes, and thoſe which went before them of the ſpring, and the harueſt dayes that follow, ware and be hote aboue the ſeaſon of the yeare: and a Rainebow ſheweth it ſelfe at the Weſte (in the going downe of the Sunne) pronoſticateth fearefull thunder, & lightnings greatly to be doubted.

5. The morning thunder, and in the Winter time, doth pronounce winde and ſhowers of raine: but the none tyme thunders, eſpecially forethew great ſhowers.

6. Thunderings moued and heard in the laſt houre of the daye (as at Euening) doe eyther demonſtrate a mightie tempeſt of the Sea, or the celeſtiall yre.

7. In the Sommer, if it leſſe thundreth, then lightneth, ſignifieth raine to inſue.

8. The Sommer thundrings, happning at none, and at Euening, is a note of raine to follow.

9. If mightily thundring, it then rayneth

neth not, yet doth it shewe raine comming for the more part: and this happeneth according to the condition of the ayre, and season of the yeare.

10. Plynie affirmeth, that if it thunder, when Hennes doe sit, that the Egges do perishe: but this generally, doe women (of experience) denie.

11. Hermes, an obseruer of celestiall matters writeth; that the thunders of January, do promise mightie windes, and the abounndannce of corne. The thundring in February, threatneth the death of many, and especially of the riche. The thundring in the Moneth of March, portendeth mightie windes, fertylitie, and popular battels. The thunders of Aprill, prymise a good and ioyous yere. The thundering in May, threateneth famine and scarcitie. The thunders of June, signifie a fruitfull yelde, and the plentie of victuals. The thunders of July, promise a plentifull increase of victuals, but the scarcitie of fruites. The thundring in August, portendeth a prosperous estate of the common welth, but many diseases and sicknesses. The thunders of September, signifieth fertilitie, but the death of the No-

bilitie.

hilitie. The thundring in October, pronounceth mightie winds, with the scarcitie of fruites and victuals. The thunders of November, promise the large increase of corne, and ioy to men. The thunders of December, declare the aboundance of victuals, and agreement of the people. The learned Beda writeth, that if thunder be first heard, comming out of the East quarter, the same foresheweth before the yere go about or be ended, the great effusion of bloud.

That if thunder first heard out of the West quarter, then mortalitie, and a grieuous plague to insue.

That if thunder be first heard out of the South quarter, threatneth the death of many by shipwrack.

That if thunder be first heard out of the North quarter, doth then portend the death of wicked persons, and the ouerthrowe of many.

Other obseruations of the auncient, that may be vsed of any that will, without superstition, as touching the thunder, may a man further reade, in my booke of the Myrrour of time.

Of that lightning named Fulgur what the same is, and of the others.

IT is an exhalation kindled through the often agitation, like to towe, by which the matter seeketh issue, which yet to the earth falleth not; or the same is, when the onely fyre sheweth: So that the same is caused, when the clowde is thinne, and yeeldeth to the breaking forth of the fyre without noyse. The lyke is that named Fulgetrum, saving that it sheweth weaker, and of lesser light: although many name the Fulgetrum, to be the often repeatings together of the fyre, which the lyke are vsuall in Yarnest. That flashing much lyke a glistring light, is the same which out of the kindled exhalation ayreth, which by the sides of the clowde is forced and driuen forth. Or it is the sodaine appearance through time, of the subtill vapour and kindled, running along by the ayre, which is discerned, before the thunder be heard: and no marueyle, in that the light is farre swifter than the noyse, and the sight alwayes goeth before the hearing, as by a like in the cutting of timber: yet after nature,

ture, is the light the later. For the exhalation hote and drie, is caried into the middle region of the ayre, and before it higher assendeth, of the vapour togither eleuated, and forced into a thick clowde, is the same compassed and included: and when it can delate it selfe no more, through the watery and colde clowde, it then wandreth about the whole clowde, and seeketh issue forth, which when it findeth not, as disdayning breaketh then the clowde, through which violent breaking forth, is that noyse caused, which we name the thunder: and togither with that motion, in which it wandred by the clowde, and claue the clowde, is the same kindled: and when this sparseth the flame as it were abroad in the ayre, then is it named Fulgur. The difference betweene the thunder and broade lightning is, that the thunder is the selfe same noyse in the ayre, which the vapour causeth running in the clowde, and seeking issue forth: But the broade lightning is the selfe same fyerie brightnesse, which aryseth of the vapour issued and kindled. For when it contended through the resistaunce, and brake forth, that flying away kindled the fyre. The flashing

shyng lightning properly is none other, than a brightnesse of the exhalation kindled, and breaking forth of the clowde, which shyneth abroade in the ayre. But that named Fulgetrum, is a lesser lightning, and darcker flame in the aire. So that the same is named Fulmen or the perillouser lightning, when the whole exhalation kindled is sent downeward. But that weaker lightning named Fulgur, is when the brightnesse onely of that exhalation kindled, shyneth in the aire. Thus Seneca reporteth, in the first booke of naturall questions. That the clowdes meanely smyting togyther, cause the weake lightnings: but the clowdes smyting togyther by a greater force, cause the violent lightnings. The diuersitie of colours in the lightning, procedeth of the diuersitie of matter, in that one whiles whyte and cleere, an other whyles yealow and darke, and other whiles red, and fumous or darke it appeareth: euen as the dyuers colours, that are discerned in the clowdes. The whyte and cleere lightning, procedeth of the subtill and thinne vapour: or of a thinne exhalation, in a clowde ouer waterie, whereof it sustaineth not a vehement heate and burning.

ning. Hereof the bodyes, which this toucheth, doth it little or nothing burne, so that more by beame, than by the fyre, doth it harme. This sometymes is profitable to fruites, and a little to the leaues of Trees, if it happeth in an apt place, and time. The darcke yealow lightning, proceedeth of a thinne and somewhat clammye fume, in which the flame is shyning, and portendeth a behemenit heate and perillous fyre, if the same espetially be sent downewarde. The red lightning is caused, through a thicke clowde, and the exhalation well fermented or mixed togither, which brasteth forth with a terrible noyse in the swelling ayre. The grosser vapour of this hardly kindled, procureth a verie daungerous flame, which euen through the middle of the raine forceth and worketh his fearefull properties. This lightning many times, setteth cities on fire, and burneth euen into the earth, water not prevayling or able to resist it (such is the mightie force of this celestiall fyre) that so violently and grieuously destroyeth. The fumous and somewhat black lightning, proceedeth of a verie earthly and obscure, yet a matter mightily burning, whose clowde, in

that it containeth very much of the viscous moysture, is wont to fabricate or forme a black or vronnie stone, which in ꝯ shot sent forth, burneth hastily mightie bodyes of trées, and sundrie other most solide matters, without shewe or signe left behinde: yea, these and other matters this cleaneth, destroyeth, and vtterly wasteth. The lightnings in the night, are playner and more apparant, then in the day time, through the Sunnes presence, by whose beames and light aboue the earth, euen great lightnings are hidden in the ayre to be seene. Here note, that many persons are often made blynde, or euer after molested with a dimnesse of sight, which doe looke but with winking eies on the lightnings: much more daungerous thought, to looke on it with open eyes. The fishes, and any maner cattle, smitten with the mightier lightning, is daungerous to eate, in that the flesh and meate of such are infected with a venimous qualitye, as by triall hath bene obserued.

Of the fearefull and violent lightning.

This

This that the Philitions properly name lightning, is a common name, which is referred and applied vnto euery exhalation, which burning breaketh forth of the cloudes. So that the lightning is referred vnto the same exhalation, which thickned and gathered rounde in the middle of the cloude, smyteth or beateth the cloude by a longer space, and through the motion kindled, it at the last cleaueth & breaketh through the cloude, and is sent violently to the earth. For the fyre forced of the cloude, is cast to the earth: euen as the motion caused, in the burning of greene wood. For that cause is this rightly named lightning, when the fire sent forth of the cloudes, is carried euen vnto the earth, and eyther doth it burne, eyther breake, or hurt somewhat on the earth. The flashing light, and the lightning, doe not differ in the substance, but rather in the forme and maner: for the flashing light is a fyre lightlier kindled, which sparsed vnder the cloudes, higher shyneth in the aire. But the lightning is that exhalation, which when the same is sent forth of the cloude, falleth to the earth. The engendring of the lightning, thus appeareth: that when the va-

pour

your driuen or moued in ỹ cloude is kindled and brasteth out of the moyst cloude, then moystened agayne and gathered togyther, as it were into a certain Masse, which fyred and moued agayne is so hardened, euen as clay dryed and hardned by the heate of fyre. This Masse on thys wise baked and hardned, is named the lightning. So that the same is ingendred of a thicke vapour, dry and viscous, which is gathered rounde togyther of the colde vapours, and breaking forth by great force and noyse, and discending euen to the earth, cleaueth, ouerthroweth, windeth about, scattereth into manye partes, yea destroyeth and consumeth by diuers meanes, bodyes there found hard and solyde, through the motion, light, and blast. Howe many kindes of lightning there are, can hardly be vttered, in that the nature of the lightning is so dyuers and marueylous, through which a sufficient reason of the same can scarcely be giuen. Yet marueylous are the workes of lightnings, if a man well consider them; and nothing to be doubted at, but that a secret and diuine power consisteth in them. Also certaine it is, that the lightnings not to

proceede or come by hap, nor onely caused through the motion of the matter, in that these sometimes are caused and sent downe by the almightie God governing, nor such can be applyed vnto naturall causes, in that they often foreshew some euill, and call men to repentaunce. Yet is their studie to be commended, which (after the possibilitie of mans nature) haue diligently sought out, the causes of these matters. To be briefe, Aristotle, Plynie, Seneca, and others, doe make their differences of lightnings, and these, according to the diuersitie of the matter and effect, vnto which al the other kinds may be referred and reduced. For the one kinde is cutting asunder, an other making swartishe, and the thirde burning: or there is one astonishing or causing stiffe, an other blacke burning or fumous; and an other cleere or flaming.

The lightnings cutting, are those: which doe not burne, but doe pierce and part in sunder things resisting, through the qualitie of the matter, of which consist, the great drowte and plentie of windes and spirites, which they violently take wyth them. For these breake and part into small

peces the object matter, before that it can be burned of the lightning. In that the vapour is swifter then the lightning. Otherwise is the same named astonishing, not burning, but piercing and parting into small peeces. For such is the pureneſſe and thinneſſe of the flame, that it maye pierce through most straight places, and for the mightie sturdineſſe of the matter, maye especially part into peeces. For the spirite or vyle vapour is carted forth of the cloude, with a most swift motion, and thus entred into bodies full of powres and penetrable, it parteth them in peeces. So that this kinde of lightning, is named the astonishing lightning, through the colde expelled by heat: for that it consisteth of the mightiest vertues, and is of a marueylous nature, and by a most swifte motion also doth the spirite or vyle vapour consume all thinges. This burneth man inwarde, and consumeth the bodie to ashes, without harming the garments, it slayeth the yongling in the wombe, without harme to the mother, it consumeth money, the purſes remaynyng whole, it melteth the sworde the sheath being whole, it harmeth the hande the glove not

not perished, and the vessell broken, it so astonisheth the wine, that for three dayes after, the wine shedderh or runneth not forth. For the matter of this lightning, is verie subtill, and lightly pierceing the thing stricken: so that it burneth those matters which resist it, as stones, yron, and such like. Here note an example, of one Martia an honorable woman of Rome, who being with child, had the yongling stricken and killed of the lightning in hir wombe, and she abode without harme: and if the hystories be true, she escaped after without harme. Eutropius reporteth, that a marueylous kinde of lightning, happned on the birth day of Cicero, which was on this wise: a certayne Wayden of Rome iourneying into Apulia, was smitten by the way with the stroke of lightning, all the garments shifted from hir body without cutting a sunder, and both the Tyze and knittings on the breast, legges, and feete consumed, the Bracelets, Rings, and other ornamentes molten, so that she lay naked on the grounde, the body not hurt med. And the horse with the same slayne, lay bare, hauing neyther bridle, saddle, nor no furnyture on hym. &c.

The lightning making swartishe, is the same which burneth not, but for the paucytie and thinnesse of matter onely maketh swartishe or darke browne the resistaunt matters, euen like the smoked partes coulloured of fyre, that can not burne. Otherwise is the same named blackishe to smoke: in that all thinges which this smyteth both wythin and without, it maketh blackishe, euen like soote of a small time made, and leaueth behinde a shew & note of a fyrie smoke, and for the ouermuch subtilnesse and thynnesse, it flyeth out and pierceth, before that it can burne the resistaunt matter. As may euidently appeare by the vines, trées, corne, and herbes, blasted with this lightning.

The lightning burning, is the same which hauing much of the earthly matter, when it is sent downe, striketh and entreth into the thinner bodyes, and smyting into solyde bodyes forthwith dissolueth, destroyeth and wasteth, whose force for troth is to be marueyled at. Otherwise is the same reported to be cléere and flaming. This lightning is diuersly caused: For the matter otherwise of the lightning, hath verie much of the earthly and viscous matter. For which

which cause it burneth the resistaunt matters, especially if of the same substaunce, which may be burned, they consist, and imprinteth or sheweth the notes of burning: yet the matter sometimes of the lightning, consisteth of the vapours, verie subtill and impure: Whereof the bodyes thinne and hauing powres, this entereth without any note or shewe of hurte, and corrupteth the inner members: and the solyde bodyes resisting, doth it part into peeces, & consumeth them. So that this slayeth a man, or anye lyuing beast, without any wounde appearing, or note of hurt. And this also melteth the golde or siluer in mens purses, the purses remayning vnperished. Albertus magnus applyeth vnto the lightnings of this kinde, the depriuing of sight, and the swelling of the face. For so much as we often see men beholding the lightnings become blynde: yea and the face by that meanes so swollen, that a man can hardly knowe after the person. The same is caused through the thinnesse, and porositie of our skinne and eyes, which lightly receiue the subtil vapour, so that this corrupteth the radicall moysture of the face, and swelleth the face, and dryeth also the ra-

dicall moysture of the eyes, through which dryed, blindnesse of necessitie must insue.

In what time of the yere, the lightnings ofter happen, is here vttered: For the lightnings in Winter sildome appeare to vs, and the reason (as Plynie reporteth) is in that the materiall cause is not so copious, as in other times the same is wont to be: for in the Winter tyme the exhalation is onely moyst and colde, which gathered into the clowdes, receyueth a verie hote force, and although the same shall not be perceyued, yet is it sodainely extinguished through the force of the colde. Further, euery vapour of the earth, is stiffe and verie colde: For which cause in Scythia, and in the Countries farther North (it is to be supposed) that it sildome lightneth. And in Sommer, in the hotter Countries, fewe lightnings are caused: for that in the Sommer, the exhalation is onely hote and dry, which in no maner (or verie hardly) can be gathered and thickned into a clowde. Whereof in Æthiopia, Egypt, and in the Countries vnder the Tropick of Cancer, for the exceeding heat, lightning doe sildome happen. But with vs in the Sommer time, dwelling Northward

lightning

lightnings are oftner caused, in that the heate of sommer is not so great, that it can consume all the matter or substaunce of the clowdes. Euen so in the meane seasons of the yere, as in the spring time, and haruest, lightnings are oftner caused: in that the constitution of these seasons, ministreth to the ayre much matter, as wel dry, as moyst.

The cause why man or beast is so slayne, that no token of the hurt or wounde appeareth; is for that the force and subtilnesse of the kindled vapour, by which at a moment pierceth through the skinne, and penetrable fleshe, through out porouse, and blasteth the vitall members with a pestilent poyson, and wyth the venymous qualitie and vertue (which all lightnings are named to haue) it slayeth. The same may verie well be applyed vnto the foote hurt, and the shoe not perished, and to the sap of trées corrupted, the trée remayning whole, without any corruption of the woode.

The cause why money is so molten with the lightning, the purse or money bagge remayning whole, and the sworde in like maner, the sheath abyding vnperished: is for that these bodies are porouse, which lightly

yelde to the mighty spirite, and subtill lightning vapour, in which if such a mighty force of striking be, through the great violence, it then parteth into small peeces the resistaunt and harde bodyes: if such a force of burning, it then melteth. Such is the violence of this, that it throweth downe pinnacles of stone, yea towers most strongly wrought, and other buyldings, mightie stones also it parteth in peeces, & such matters which have anye resistaunce and hardnesse in them, this ouerthroweth.

The cause why lightnings often smyte most highe places, as steeples, towers, and among trees, the high Oke in especiall, and highe Mountaynes, is for that such which be the higher, are the more open to iniuries of the clouds in the ayre, and by the course running here and there, these bootes in the waye resisting, happen to be striken and spoyled. And euerye agent mightier worketh neere hand, then that which by a great space is distaunt. The other cause deuine is, in that euill spirits dwelling in the ayre, doe often stirre vp and cause (through Gods sufferaunce) cruell tempestes, and spoyle lyke places, by Gods due vengeaunce.

The

The cause why nettes lying in the water, may be burned of the lightning: is for that the flame of the same, hath much of the Brimstonie and viscous matter; so that fallen into water it may burne, the same hauing attayned the due matter. And the same doe our Artificers proue in Gunpowder, of which the whole Arte insueth the celestiall lightnings. And the lyke in a maner, may a man see in lyme, which through the powring vpon of water, waxeth hote and is kindled.

The cause why the lightning cutteth or parteth a vessell in peeces, or is burnt with the lightning, the Wyne remayning whole togither for a certaine space, as if the same were coagulated: is through the lightning, which hath verye much of the Brimstonie substance and viscositie in it, which by piercing into the whole substance of the Wine is sparsed: hereof through the heate, what soeuer is fast holding, is forced and sent into the furthest extending of the Wine, & both dryed and boyled agayne, through the fyrie spirite of the lightning, that worketh a certaine skinne, which stayeth the Wine from running forth, for a certaine time, and the

same as it were with a skinne compassed about retaynyeth. So that these miraculously are caused by one inforcement, and as it were in a moment. The same iudgement, may be vttered of the others lyke.

What the lighening Dart is.

The same is the stone of the lightning, as the later writers report, which sometimes in wedge forme, sometimes rounde, and sometimes in piller forme, falleth with a mightie force into the earth, and both cleaueth, scattreth, destroyeth, and burneth the resistaunt bodyes and matters.

The manner of the ingendring of the Stone.

The vapour of the lightning is drye, and sometimes somewhat clammy, of a certayne Metallyne matter, earthly and thick, which through the much motion and diuers agitation falling into a moyst cloude, is conglutynated (euen like meale tempered with water, and baked) and in the ende hardned into a solyde yronnie, or stonnie Walle, euen lyke potters clay, baked into a stone.

This

This exhalation aswell flashing forth of the clowdes, as the lightning, consisting for the more part in a greene or black clowde bigge swollen, with a certayne clammye matter, gathered rounde through the colde moysture shed about of the clowde, and a most sharpe heate following, procured of the Sunne and starres, also through the motion and colde expelled, is the same hardned into a solyde and stonie bodye, in the lyke order as the baked Tyles, which framed before of moyst and soft clay, are after through dryed and baked harde as a stone of the burning fyre, in the proper Tyle fornace. And the same Darte of the lightning is sharpned at the neather ende, in that the moysture mixed with the dryeth, searching to issue tendeth downewarde, and of the same is there formed sharpe, but the dry substaunce is in the vpper part gathered and framed rounde, as the thicker in forme. And this darte oftentimes in the lightnings, worketh heavy and lamentable haps on the earth. The thinges which seldome or never, are striken wyth lightning, be the Egle, the Bay tree, and Seale, insomuch that a Garland of the Bay tree worne, defendeth the person from light-

ning,

ning, as the auncient report. The Sellers, vaultes, or the verie deepe places vnder the earth, are thought to auayle against the lightning. In that the auncient affirme, that the lightnings enter not aboue fiue foote into the earth. Of this (Augustus Cæsar) as Hystories report, when a tempest of thunder, and lightning hapned, he then hasted into a deepe vault vnder the earth. Here note, that no lightning is wythout fyre. For fyrie it is named, in that the same imprinteth and sheweth manifest signes of fire in the burning, scorching, & making swart. Also a venymous beast striken with the lightning, they saye to lose the poyson, or to be purged of the poyson: but the lightning stryking a beast not venymous, poysoneth the same, and this hapneth, in that of the same doing, dyuers effectes are sometimes caused, by reason of the matter otherwise disposed. Euen as it appeareth of a certaine swinde, putting out one Candell, and kindling or lightning an other.

Of the marueylous force, nature, and miracles, of the lightnings.

The

The lightning receaueth and hath a dyuers nature and effect, in that it eutteth, cleaueth, burneth, and slayeth beastes with the touching, it sometymes hapning venymous, burneth the hard, and pierceth the thinne bodyes, if it shall be without burning, it ingendreth a violent and tempestious winde, in which storme, trees are winded about, houses and other strong buyldings throwne downe, and the Sea mightilye tossed.

2. Certayne is the same, by the report of wryters, that euery thing to be shaken and blasted: before the lightning smyte it, and that no person to be touched, which eyther afore shall see the lightning, or heare the thunder.

3. When a beast waking is striken with the lightning, being dead hath the eyes fast shut, but striken sleeping, hath the eyes open: and lying on the ground, is turned by it of the other side.

4. The lightning consumeth the sword or meate knife in the sheath, without harme of the sheath. It melteth the money in the purse, as afore ditred: it perisheth the foote, without harme of the shoe. In that it entreth

eueth the same, being full of pores, without resistaunce: but about solyde and resisting bodyes, it longer staieth in consuming them. It sometimes like harteth the bones, without spot appearing on the flesh, in that through the weake resistaunce and spéedie pierceing of the fyre, the flesh is not harmed of it: as maye appeare of the hande, spéedily thrust in and handling the burning flame.

5. The lightening sometimes parteth sunder trées, as if those were cloven with a wedge, without burning, and sometimes staineth and blacketh by the touching, without burning, and sometimes burneth both bones and barnes: the cause of the first, is the vehemencie of the stroke: the cause of the second is the thinnesse, and weakenesse of the exhalation: the cause of the third, is the thicknesse of the matter of the exhalation, for that the fyre in the substaunce more thick, doth stronger burne: euen as it may appéare in the yron red hote: but in the matter lesser or not so thicke, it lesser burneth, as may appeare in the Taswe.

6. The lightning poysoneth beasts stricken, euen like the bit of a Serpent, and mad

Dogge:

Dogge: in that the matter of ꝯ same lightning, is Brimstone and venimous.

7. The same is to be marueyled at, which Seneca reporteth, as that wine vessels to be burned with the lightning (as afore vttered) the wine remayning whole, and not shedding: the wine the whiles, not contayned in any bodye. Also the lightning doth so intoxicate the Wine stricken, that the drinkers of it eyther die, or become frantick and madde.

The same is caused, through the infective nature of the lightning: and the reason of the astonishing of the Wine, is the hastie alteration, by which the whole clammynesse of the Wine, is drawne forth into the outward vpper face, where, like a thin skin about retayneth the Wine, that the same shed or runne not abroade, for three dayes.

8. The lightning striking a person sléeping, doth open the eyes of the sléeper: but of ꝯ person then walking or awake, it shutteth the eyes. The cause of which is, in that the lightning causeth the sléeper to awake, but the person awake, it astonisheth in such maner, that he shall sooner dye, then that he can open the eyes againe for the tyme, as the

the auncient report.

9. The person stricken and touched with the lightning, doth after turne the head and face towarde the stroke, from whence the lightning came. The cause of this, doth Albertus Magnus here shewe: in that the force of the stroke comming, conuerteth or tourneth the striken bodyes towarde the stroke, and naturall is the same to euerye creature, to turne it selfe toward the harme sodaynely comming, in holding the face towarde it.

10. The lightning sometymes harmeth the yongling in the mothers wombe, the mother remaynyng vnharmed: the cause of which is the tendernesse of the yongling, and strength of the mother: as by a lyke example afore vttered, of the noble woman Martia of Rome.

11. A dead Serpent stricken wyth lightning becommeth full of wormes, which otherwise happeth not to it aliue. The cause is, in that through the lightning it is purged of the proper poyson, which also is of an other nature, than the lightning, so that the same then hindereth not the procreation of wormes.

12. The

12. The lightning sometymes burneth and consumeth the garments on the bodye, yea the shoes on the feete, manye tymes it onely burneth the heares on the head, without harme of the body, which is caused thorow the weakenesse of the exhalation: But this sometymes killeth a man, without any hurt or marke appearing, or anye signe of burning. The same caused through the subtilnesse of the exhalation, which if the same shall be grosse, leaueth a note of the burning.

13. Such which long looke vp at the lightening, and hold their faces against the lightening, are eyther caused blynde, or swollen in the face, or procured leprous. The same happeneth thorowe the fyre receyued by the pores of the countenaunce and eyes, which like swelleth the face, and dryeth vp the christaline humour, that is cause of the blindnesse.

14. The places of such which are striken and burnt with the lightnings, are caused colder than the other partes of the body: eyther for that the greater heate, draweth away with it the lesser, or else in that by the great violence, the vitall heate is so extinguished quite in those places, by report.

15. Such

15. Such bodyes stricken with the lightning, haue or possesse after a Brimstonie fauour: in that the matter of the lightning is Brimstonie, as the Philosopher Niphus reporteth.

16. This Niphus vttreth that the lightning speedier burneth solyde and harde bodyes, than the soft: as the same of skill knowne, and many tymes obserued.

17. The thunderbolt sent forth with the lightning, neuer deeper runneth or entreth into the earth than fiue foote, after the opinion of sundrie obseruers.

18. In the yeare. 1553. in the Month of July, in a towne of Germany named Smelunicensis, whyle the people before dinner were at deuine seruice, a mightie light sodaynedly shyned, and a lightning in the same killed two persons, and about thirtie other persons with his force and vehemencie of the exhalation, threwe to the earth, which yet through the goodnesse of God, contrarie to mans iudgement and estimation, were yet preserued aliue: of which also certaine had their garmentes burnt, yet their bodyes vnharmed, by a myracle of God.

19. The Romaynes in times past, diui-

ned

ned and iudged of the lightnings: which if those came from the left part or side of heauen, and returned into the same agayne, they pronounced those to be happy and prosperous. For on such wise Anchyses (after the Romayne maner) prognosticated good luck, if the lightning hapned on the left side. And Cicero in his second booke de Diuinatione, reporteth the same to be good luck in al matters traueyled about, if the lightning shall happen on the left side. But ỹ Grékes and Barbarians, iudged the lightninges prosperous, that came on the right side. The Baye trée is sildome harmed with the lightning: which rather of practise, than by reason alowed: for so much as it hath thys repulsiue vertue of the lightning through the inner cause, or of heauen. Of which Tiberius Cæsar was wont, in the tempest of lightning, to weare on his head a Garlãd of Bayes, supposing hymselfe to be defended thereby.

20. In the yeare. 1551. at Crutzburge a Citie in Germany, a certain honest man, hauing his house stricken with lightning, sitting then at table eating, perished with his Dogge, lying flat at his feete: but an In-

fant sitting or being neere to the father, nothing at all harmed. The mother of Hieronymus Fracastorius, going with chylde with him, dyed with the stroke of lightning the Infant remayning vnharmed: which wonderfully foreshewed by it, the singular fame of that childe to come.

What an Earthquake is.

AN Earthquake, is a passion or affection of the earth, a breaking forth or trembling, a smyting or agitation, when an exhalation is included in the bowels of the same, seeking a violent issuing forth: in the which, this so smyteth & shaketh the earth. And of the same smiting, is the Earthquake named. Or it is a certaine working, by which the earth is moued, caused especially of winde or drie vapours, inclosed within the hollownesse of the earth, and through the heate of the sunne, and other starres heated and enforced, by which motion and enforcement, this so shaketh, that oftentymes houses, yea whole Cities, and townes, are throwne downe, and suncke with the same, that the sinnes of men may be punished, and others called vnto repentaunce.

How

How many kindes of Earthquakes there are.

OF the earthquake, whether the same maye happen or no (I beleue no man doubteth) seing Hystories report so manye examples: and experience of late yeares, hath made the same knowne sufficiently to vs. The kindes (to come to the matter) are knowne to be fower principally, which are vttered of Plynie in his second Booke, and 82. Chapiter. Some report more, and some vtter fewer kindes, which through the dyuersitie, the plentie or paucytie of the exhalations, and force of the qualities aryse and are caused. The first kinde is named the falling or shaking downe, the seconde the gaping open, the thirde the trembling, beating or shaking, the fourth the casting vp.

What the ruine is.

THe ruine, falling, or shaking downe, is when much and great store of drye vapour or winde, applying and dryuing by great force into one place, forceth it selfe, and turneth the same sodainly vpsydowne, except the motion spédily runneth on the o-

ther side, which fallen, no more harme insueth. With thys was Smyrna the most noble Citie of the lesser Asia shaken & throwne downe, as appeareth in the Apocalipse, in the first and second Chapiter. And the sonne of God commaunded the Church of Smyrna to wryte this notable comfort: *Retayne fayth, and beleeue stedfastlye vnto death, and I shall giue to thee a crowne of lyfe.* Seneca nameth it an inclynation, in that the earth leaneth to one side, like a ship. For as a ship leaning vnto one side, is drowned through the mightie waight in it, vnlesse the same waight spædilye be turned vnto the other side, through which the ship is so restored, & recouered as it were. Euen so with ỹ great plenty of spirites or winde, it applyeth and driueth vnto one side of the earth, doth in a maner ouerthrowe the same, vnlesse the contrarie part restoreth the part inclyned. Reade Liuius lib. 2. tertia Decadis.

What the Gaping is.

The gaping, is when the earth rendeth with a large opening, and that a dæpe hollownesse appeareth, and the breath or winde mighty and vehement, breaking violently

lently forth, doth on such wise sinke downe, and swallowe vp Townes, and Cities. Or thus, this gaping, is a rending or cleauing of the earth, when the earth sinketh downe, and swalloweth vp Cities, houses, townes, and Castels, yea, great hilles, and mightie rockes, with great ryuers, and mightie lakes of water, in such maner, that these are neuer after seene. Where this swallowethvp any buildings, fortresses, or townes, in the places appeere none other, than large and deepe holes or goulfes.

What the Pulsation is.

The Pulsation, is when the earth (as the same swelling vp) aryseth by force of the windes, that the buildings (in that time) leane from one side to the other (as a Ship on the Sea) and sinketh some after downe againe: which Aristotle nameth a beating or dryuing vp. Otherwise, is the same named an agitation, shaking, or trembling. Or this otherwise, when with great violence the earth is lifted vp, in such maner that Castels and buyldings through their shaking, appere ready to fall: and the same

doth immediatly sinke, and settle downe a-gayne. Which maner is procured, when the whole force of the spirits laboureth and seeketh an issue vpwards: euen as the kindled Gunpowder, that searcheth way to brast forth: which at the last finding issue to passe causeth the earth swelled vp, to fal and settle agayne in the proper place.

What the fourth kinde is.

THe same is, when a mightie and huge substance of earth (like to a Mountaine) is throwne out of the earth: or when anye part of the earth sinketh déepe downe, thorowe which eyther flodes, lakes, or riuers, or else fires brast forth. This kinde doth Aristotle verie well open, where he vttereth: that the motion of the earth now caused in certaine places, doth not cease, before that winde, which had moued forwarde, to cast vp the earth on a great heigth aboue grounde, and lyke a storme of smoke and ashes issued forth: which like lately hapned by the Sea Heraclea, and before néere the Iland Hiera, which is one of them, which at this day they name Æolias. For in this, a part of the earth swelled and rose vp with

a noyse,

a noyse, into the kinde of a light hill: which at the last breaking a sunder, much winde issued, that sent vp fyre and ashes. This also procureth the ouerflowings of the Sea, when the bottome of the same is rayled and swollen vp, through which, manye Ilandes appeare, that were neuer seene before. The learned Aristotle reporteth, that the Countrie Egypt in time past, was a great Coulfe of the Sea, which through an Earthquake (as it shoulde seeme) procured to be drye lande: and remayning in the same maner, vnto this day: alike reporteth Herodotus.

What the materiall cause is.

THe materiall or effective cause neare to the Earthquake, is the exhalation hote and drie, or the winde, engendred and included within the caues or dennes of the earth, which seeking a violent issue, at hys naturall places, breaketh forth of the earth, and causeth in this maner, a violent shaking of the earth. And that the earth of hys proper nature is drie, and prepareth vapours and exhalations, the same in a maner at this day, seemeth a maruell to fewe of any knowledge. For the same is sufficiently

knowne, that it is caused by accidence. Yet further, the true cause of the earthquake or trembling of the earth, is the winde or drie vapour, grosse and earthly, included of the earth, and otherwise sent in, or there ingendred: so that manifest it is that such spirites or winde to be ingendred in the earth. For well knowne is this, that the earth of it selfe is drye, but the same moystened with daylie showers of rayne, and the pores shut harde togither, that the exhalation ingendred or conceyued brasteth not forth: and salt or sea waters cause the like, in that these through the saltnesse close or shut the pores of the earth, with which the same is on euerye side compassed, and in a maner swimmeth or runneth ouer it: and after with the beames of the sunne heating, doth ingender a great aboundance of exhalations, which not so much breaketh vp into the ayre, but that within it selfe often retayneth drye spirites or vapours, both grosse and earthly, which cause the Earthquake. This sentence of Plynie of the materiall cause, doe the Philosophers affirme and prooue, that the same through the gathering of the spirites is ingendred, and Aristotle

in

in these conjectures, proueth by a lyke reason, that the Earthquake may so be caused.

The first reason is taken of mans body, in which windy spirites, when in it they are included, are wont to cause a trembling or shaking, where the venting forth could not be caused.

A second reason he gathereth and taketh of the condition of a quyet or caulme ayre and season, when as the tyme is clére, and a great stilnesse in the night, and at Noone. Here or at that time, the spirites included in the earth, can not breath forth.

A thirde reason, through the plentye of matter, which caused greater in the spring and harueste, than in the other quarters or partes of the yere. Of which, in those tymes for the more part, are Earthquakes caused.

A fourth reason he vttreth of experience, for so much as the same by vse is found, that the agitation not to cease, vntill the whole force of spirites shall haue breathed forth.

The fift and last of the precedent sounde; for the earth causeth a roring or sounde, throwe the windie spirite met: before the same be smytten & resisted. The selfe same confirmeth the reason of the tyme, and pla-

ces.

ces. For these are caused a little before the Sunne rysing, at what tyme the windes are wont for the more part to arise. In the Equinoctials also, when the greater force of vapours consisteth, than in the Solstices, and through the straight or narrow places, of the Sea, in which straight places, the winde is included: is wont there to be violenter, and seeking the caues or hollow places, doth so smite and shake the earth.

What the formall cause is.

THe formall cause, is the agitation and smyting of the earth: for the drie vapours and windes there included by hys vertue, are lifted or forced vp, seeking issue forth, but when this is no where open, those the passages of the earth stopped, are driuen and sent backwarde, with no meane force, through which stryuing the earth in the ende is smitten and shaked. For by the ouermuch heate or colde, is the issue of vapours procured, of which the smyting is caused. A sure & an euident note of this, are the windes in mans bodye included. For those shake euen the whole body, when by force at the last they breake forth: and the lyke

lyke is cauſed in the belching and reſting, and in all other agitations of the bodye: of what condition ſoeuer they be. So that the ſame, which procureth the winde aboue the earth, and in the clowds thunder: the ſame cauſeth a trembling or ſhaking in the paſſages of the earth.

Which the obiect or place is of the Earthquake.

THe great Earthquakes are cauſed in the Sea coaſtes, where many exhalations may be included. For the Sea entreth into the earth as it were by certayne pypes, and hollowеth the ſame, where after the ſpirites or windes are ingendred, which when they contende to iſſue forth, are repelled or driuen back of the Sea flodes, and are on ſuch wiſe hid againe in the bowels of the earth, which after increaſed, nor with thoſe ſeeketh iſſue, doe then ſmite againſt the ſides of the earth.

Ariſtotle reporteth, that the moſt mightie Earthquakes to be there cauſed, where the Sea daylie floweth, or the Countrie is ſpungeous, or the ſame aboundeth wyth hollow places, caues and deepe dennes. For

which

which cause, he affirmeth that such trem-blings to happen oftner about Hellespon-tus, Achaia, Sicilia, and Eubœa, through the Sea running neare by, which as by cer-taine pypes entreth into these places, and through his coldenesse dryeth inwarde the erhalations. The Countrie of Hollande, and other hollow places, through the mul-titude of caues, and inwarde holes, right-lye named Holeland, which both the same, and others like, are subiect to this euill.

In places farre from the Sea, are fewer Earthquakes caused: in that ỹ earth there, is not so hollowed, and the Sea causeth not clifts, nor beating or shaking with the great flods of waters, yet the sounder and faster any grounde of the earth is, so much the more harmed at the shaking: for so much it mightier shutteth in the erhalations, and compelleth an inforcement in the caues.

The Ilands, and the valleys, are seldome molested with the Earthquake: for so much as the partes of the earth in themselfe are pressed togither, and are but a little porouse, so that these cannot enter in.

An earthquake is seldome caused in moyst places, for so much as the moysture hin-dreth

dreth or letteth the exhalation to come vnto strength, of which, the Philosopher reporteth, that in the floodes of the Sea Pontus, a lesse Earthquake to be caused: for so much as the huge sea about, cooleth the exhalations and on such wise letteth them.

In the sandie and grauily places, as are the places Northerly, farre sildomer is an Earthquake caused, yea scarcely any Earthquake at all caused in those places: for so much as the same grounde is a thinner earth, and lesser solyde, nor so thicke compact, and that the fumes ascend by little and little, without force.

How the ingendring is, or of the maner of the ingendring of Earthquakes.

The Earthquake is caused when the exhalations and vapours included in the caues, and hollowe places or passages of the earth contende togither, and by his nature seeke on highe to breake forth: but through the earth close stopped, not finding way by force shake the same, and cause it to tremble, and in the ende breake forth: so that the earth oftentimes causeth eyther a

gaping,

gaping, or deepe caue, or goulfe, or the same throwne vp on heigth after the maner of a hill or Mountayne: of which great Mountaynes happen to be suncke and swallowed vp in a Goulfe: as sundrie lyke we reade in the Hystories: yea great waters and ryuers drunke vp, and the course of waters chaunged, and lande flodes caused in the mayne lande. Or thus, the earth contayneth in it selfe a much exhalation, which it heating conceaueth, through the fierie efficacie and vertue of the Sunne, the Planets, and fixed starres. This spirite, for that the same is subtill, is most apt to be inforced. So that when by it this drie spirite runneth, included within the earth, seeking issue, is so by his force lifted vp, and driuen from one hollownesse into another. Of which this when for the solyde nature of the earth, and stopped passages of the earth, can not issue or passe forth, procureth lightly and sone a trembling in it selfe caused through the beating and driuing back: so that retayned, this strongly moueth and shaketh the earth, or seeking his waye, and the spirite driuen by a narrow body of the earth, laboreth with a most strong contention. For in-

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to the proper and naturall place this contendeth to flie, which through the mightie stopping letted of the compact earth, is the same driuen backe into the earth: which at the length laboureth to issue, causing the same to tremble: and casteth vp the earth (in the breaking forth) like to a hill, vntill it be issued: yea this sometimes cleaueth the same, and openeth it in the issuing forth at two sides. Aristotle vttereth other notes, for after the earth beaten vp, he reporteth that great windes to breath and flie vp, and that fyre and ashes to be cast forth. So that water not to be the special cause of the earthquake: for the water should otherwise be still, if the same were not blowne and driuen. Nor such a swiftnesse or hastinesse of the trembling coulde be caused, if so much could be procured in the waters swelling, and that the earth could very often breake. But it often breaketh not in the tremblings & shakings of the earth. Yet doth this pronounce the great plentie of vapours included in the caues of the earth, driuen like windes by their force, and agitation sparsed by certain places, which when the same is caused, it instructeth that those places to tremble, tho-

rowe

rowe the might of the vapours forced. For it is manifest, that the earth to be full of vapours, & the thundring or rumbling which is heard in the shaking of the earth, is a note of the flying vapours. And for so much as the vapours open the passages of the earth, a water sometimes is shed out of the earth: of which, no such plentie consisteth, or is in the great Mountaynes, that might like smite them.

Howe so great a heape of earth, of so thinne and light a body as the winde, may be cast vp, doth the Philosopher Aristotle here vtter by a similitude, as in our bodies spirites included, are cause of the tremblings or shakings and beating of the pulses: euen so happeth in the same earth, when a great force of the vapours gathered, moue and shake it wyth their force.

What the finall causes are.

The finall cause of an Earthquake, is the signification verie sad & heauie, of matters and haps to come, as of battels, landflodes, mutation of Emperies, the dearth of victuals. &c. For the Earthquakes alwayes pronounce great calamities, as

Plynie

Plynie witnesseth, where he reporteth, that the Citie of Rome neuer trembled, but that the same was a forethewe of some happe to come or insue: so that the Romanes curiously obserued the Earthquakes: as ỹ same is manifest, in their Hystories. Of the earthquake Cardanus reporteth, that the earth to be cleaued through a vapoure, and not to be doubted, but that the same to prognosticate great seditions. Yea the great earthquakes denounce eyther a Battayle, or the Plague, or a Tirannicall oppression: these also cause a dearth of corne, and famine. Yet the earthquakes sometimes threaten no other euils, than the ouerthrow (of proper Cities and Townes) and destruction or mortalitie of those persons, which dwell in them. These hitherto Cardanus.

The holy Scriptures vtter the same, that in these motions the Lorde God exerciseth, and sheweth his most seuere ire, punishing with these the peoples sinnes, by a iust iudgment, vnlesse they spedily repent. For it is written in the seconde booke of Kinges, and xvij. Chapter, that the ire of God was mooued, and the earth trembled: for so much as the Lorde God was angrie with them.

Euen so before the Turckes toke Greece, for three whole dayes together, the Earthquake shoke the borders nere bounding, and many buildings fell downe. Before the Peloponesian Battayle, the countrie of Laconia was so fearefully shaken with an Earthquake, that whole townes fell, and much people destroyed, and ouerwhelmed in the fall of them. Eutropius writeth, that in the next yeare after the death of Paule the Apostle, Laodicœa and Colossa were suncke with an Earthquake, in which example both a punishment of the wicked was seene, which contemned Paules doctrine, and a signyfication of calamities to come on Asia bordering nere by, and of the crueltie, which Domitianus exercysed in the same part of the worlde, when he compelled. S. Iohn the Apostle to liue in exile. The like hapned an Earthquake before the death of Theodosius the second, which endured for fiue monethes, and shoke Constantinople, and many other places of Asia. The earth gaping, manye Townes were suncke. The Sea one where flying the gaping suncke, and running an other waye on the earth, ouerwhelmed & drowned ma-

ny townes. These later yeares, were lyke examples seene in Germanie, after which lamentable alterations insued in the Romaine Empire.

What the effects are.

These are most lamentable, that through an Earthquake both the sincking and ouerthrow of howses and Cities are caused, as in the time of Tiberius Cœsare hapned, where in one night twelue Cities fell with an earthquake. Also perticuler lande floods. For in this agitation of the earth, doth much water sometimes breake forth, when the exhalation being deepe is driuen forth by a great force: for in that motion is the earth oftentimes dylated, and oftentimes Ilands Cities, and mightie mountaynes, by a mightie gaping sincke and swalowed: and a Region (through the shaking of an Earthquake) be spoyled. For somuche as Ilandes Countries, and Villes, are driuen vp, and caused to appeare, through an earthquake. Yea a greeuous pestilence, many times ensueth an Earthquake. For so muche as fumes, and venimous vapors, putrified in the bowels of the earth, doe infect the ayre

with their rottennesse. And this putrified exhalation, they name Memphitis, that is, a putried vapour.

Which the signes be of an earthquake.

THe first note, the learned vtter of the Eclipsis, for the region or countrie, vnto which the shadow of the Eclips of the lights (as of the Sunne and Moone) is conuerted or extendeth, is wonte for the more parte, to be subiect to the harme of the earthquake & the same the certayner, if the Eclipse happen in the tayle of the Dragon: which howe muche the greater, and generaller the same shall be, so muche the mightier shall the shaking of the earthquake be: but howe much the smaller, so much the weaker &c.

2. The second note, doth the Sunne offer and shewe: when for certaine dayes, the Sunne shineth dimme and darcke, without any clowde couering him: and a merueilous calmenesse, with a couldenesse in the morning: and after the Sunne setting (the element being clere) a thinne clowde is stretched narrowe and a longe by the syde: hath beene obserued, that an earthquake often is followe.

3 The thirde, a fiery clowde, expressing the kinde and forme of a burning piller in the ayre, yeldeth a most true and sure note (as Calistines the Philsopher reporteth) of an Earthquake to ensue.

4 In the fourth, the water in deepe pits and welles, before an Earthquake, is without a manifest cause troubled, and infected with a saltie sauour, or with some other vngratefull smell and taste not naturall, and this through the pestilent exhalations, which long within the earth, haue beene inclosed, and begin somewhat to be sent abroade, as vttered first Pherecides, the instructer of the wise Pythagoras, of whom the learned Plinie mentioneth in his second booke, and 79. Chapter. And the like Cicero, in hys fift booke de Diuinatione.

5 In the fift a marueylous quietnesse and stilnesse of the windes silent in the region of of the earth, subiect to the motion and earthquake, shutte in and inclosed for certayne Monethes afore, as the same obserued by the auncient.

6 In the first, by the seas and waues surging, a note may be gathered and learned, which the sayers perceyue vndoubted to

tinue, when as the sea rageth and beateth without mightie windes procuring the like swelling. And the partes and things within shippes like shake, as buildings on the earth and with a noyse hard vnder the earth, that foreshewe that motion or the earthquake.

7 In the seuenth, a thinne clowde after the maner of a strake or line, very small towarde the setting in the West, long and white, is sene (for the more part) to go before an agitation or trembling of the earth, by which note Anaximander confirmed sometymes to the Lacedemonians for truth their predictions of these matters.

8 In the eight, that Birdes, with many foure footed beastes leaue or forsake the apt places redy to ỹ shaking of the earth, seeking and abiding in newe places, by which these may so defende them, from the iniurie nere hande, and this so well proued and knowne by obseruations, as witnessed in the bookes of the auncient.

9 In the ninth, the earth neuer trembleth or no earthquake is caused, but when the sea is calme and still, and the ayre so marueilous still that the Foules flying haue not breath nor ayre to beare them in their flight,

nor neuer haue, but after windes breathed forth of hollowe vaynes and Caues of the earth, included before in the same.

10 In the tenth, a fearefull roring, thundring, and hideous sounde like to the crie of men, and a noyse sometimes like to the clittring of harnest men heard in the earth before the earthquake commeth. But it sometimes hapneth, that this great roring or thundring is heard in the earth, & no earthquake at all ensueth, as when the winde without beating and trembling of the earth findeth issue to passe.

11 In the eleuenth, that the Sunne is seene of many, for certaine dayes before, very mistie and dimme of light, as though hee lost his light, or appeared as he were bloudie: which dymnes or lyke sight to our eyes is caused, through lacke of the wind to dissolue and purge this thick and grosse ayre, which at that tyme is inclosed within the bowels of the earth.

12 To these may be added a twelfth note, which is the appearing of a Comet or blasing starre, a tyme before. In these if many notes concurre, the signification is the more certaine. For none of these notes alone is to

be

be considered and taken, that the same may be sufficient vnto the signifying or foreshewing of an earthquake.

Let this suffise (gentle reader) as touching the marueylous force, and miracles of the lightnings, with the other wonderfull apparitions in the ayre, concluding that these are vttered, part for mans instruction and comfort, and part as warnings, to all christians for the amendment of lyfe, by the fearefull examples manifested in this treatise, not without the singular prouidence of God, in the forewarning vs in such maner, of the many daungers hanging ouer our heades, in these perillous dayes. Thus my intent brought to an ende, in most briefe maner, I ende this treatise.

FINIS.

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